

DOCUMENT RESUME

ED 300 294

SO 019 390

AUTHOR Thomas, Paul F., Ed.
 TITLE The Pacific Rim.
 INSTITUTION British Columbia Teacher's Federation, Vancouver.
 British Columbia Social Studies Teachers' Association.
 REPORT NO Y88-0049
 PUB DATE May 88
 NOTE 93p.; Maps and photographs may not reproduce clearly.
 Color insert is not included in this copy.
 AVAILABLE FROM British Columbia Social Studies Teachers' Association, British Columbia Teachers' Federation, 2235 Burrard St., Vancouver, BC V6J 3H9 (\$5.00).
 PUB TYPE Collected Works - Serials (022) -- Guides - Classroom Use - Guides (For Teachers) (052)
 JOURNAL CIT Horizon; v26 spec iss Spr 1988

EDRS PRICE MF01/PC04 Plus Postage.
 DESCRIPTORS Asian Studies; Case Studies; Communication (Thought Transfer); *Cross Cultural Studies; *Culture; Distance Education; *Educational Trends; Environment; Foreign Countries; *Futures (of Society); Geography; *Social Studies; Social Values; *Teacher Exchange Programs
 IDENTIFIERS Asia Pacific Region; Australia; Canada; China; *Pacific Rim; Thailand

ABSTRACT

The articles in this special edition were compiled to provide information to Canadian social studies teachers about Pacific Rim countries. Section 1, entitled "The Big Picture and Future Interests," contains: (1) "Social Studies for the 21st Century" (J. Tucker); (2) "Culture and Communication: A Perspective on Asian Studies for Tomorrow's Students" (J. Walls); (3) "Canada's Interests in the Asia-Pacific Region"; and (4) "The Pacific Rim: Gateway to the Future" (G. Jones). Section 2 contains case studies on: (1) "Teaching about Thailand" (G. Potter); (2) "The Societal Values of British Columbia and China: A Comparison" (G. Dickson); (3) "China's Decade of Economic Reforms" (G. Boreham); (4) "Taming the Yangtze" (C. Williams); and (5) "Environment and Culture at the Crossroads: Distance Education in Australia's Rural Queensland" (W. Cross). Section 3, "Teaching in the Pacific Rim," includes: (1) "Teaching Geography/Social Studies in China" (A. Marton); (2) "Teaching in Western Australia" (J. Fitzgibbon); (3) "Teaching in Canberra" (J. Wright); (4) "Teacher Exchange in the Pacific Rim" (J. Wright); and (5) "Social Studies Education in Victoria, Australia" (R. Goddard). (JHP)

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HORIZON

SPECIAL ISSUE: THE PACIFIC RIM

**Volume 26
Spring 1988**

Publication of the British Columbia Social Studies Teachers' Association
of the British Columbia Teachers' Federation, 2235 Burrard Street, Vancouver, BC V6J 3H9

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From the Editor

Paul F. Thomas

You have before you a special issue of *Horizon* dealing exclusively with the Pacific Rim. The idea, as initiated by your BCSSA executive, is to reinforce the purposes of the Pacific Rim Conference taking place at the University of British Columbia, June 22 to 25 this spring under the aegis of UBC, NCSS and the BCSSA. This is the first time that the NCSS has sponsored a conference in Canada. This issue therefore celebrates the first international collaboration of NCSS and the BCSSA.

This edition of *Horizon* contains a special full color insert, "The Cultural Context of Doing Business in Thailand." The material just appeared in a Thai Briefing Handbook prepared by Peter Richards. When we expressed an interest in reprinting this information, the Asia-Pacific Foundation

was so kind as to provide us with a full-color session of the material at their own cost, as published in their *Issues*, Vol. 2, Number 4, 1987. Its classroom applications are self-evident. We hope that you enjoy this insert and the other articles that have been primarily intended for the teacher. We would also like feedback from readers concerning the concept of special theme issues and suggestions for future themes.

In the preparation of this issue I would especially like to acknowledge the assistance of Mr. Dickson Falconer, a retired teacher, erudite historian, and public-spirited citizen with special interests and a vast constant network pertaining to Pacific Rim matters.

President's Message

Sean McKierahan

The Pacific Rim is the topic of 1988. It has rolled in upon British Columbia educators like a brash spring storm. And like a storm, it is scattering material all over the beach. We must remember that what is found first is not necessarily most useful, and what is most obvious sometimes covers gems underneath.

Social studies has been the obvious recipient for much of this Pacific Rim attention, and expectations have been raised. Mixed in with this is a reasonable amount of scepticism and suspicion, as we might expect when an educational program receives both political attention and unexpected generous funding. Maybe in this case there is a pinch of resentment as well, after the efforts expended during these past few years simply trying to obtain the minimal resources needed to teach social studies.

There is no doubt of how important the Pacific Rim is to Canada and in particular to British Columbia. Statistics assail us daily—50% of the world's population and almost one-third of the world's trade are contained in the region. By the end of the century these will increase to 70% of the population and half the world's gross national product. B.C.'s exports to the region increased from \$2.6 billion in 1980 to 5.3 billion in 1987. We are undoubtedly at the dawn of a Pacific Age.

As social studies educators, we have an important opportunity, that of influencing if not determining the course of the Pacific Rim program. It becomes clearer all the time that this initiative is not a one-shot affair, and that longer term funding and commitment is really anticipated. We must help set the vision for such a program so that it does not simply remain a study of trading relationship. Or as Dr. Ted Aoki recently cautioned, "In interpreting the Pacific Rim, social studies educators may be tempted to understand it in terms merely of the lands, the people who dwell in those lands, and the ways in which people have technically overcome distances between them." Dr. Aoki and others challenge us to investigate the bridges on the Pacific Rim, to go beyond the economic issues of trade and commerce toward issues more global and human. It is a challenge well taken and one that will require us to become involved both intellectually and emotionally.

The articles in this special edition of *Horizon* provide important background information on a region not entirely familiar to social studies teachers. In Vancouver this June, the International Conference on the Pacific Rim provides an opportunity for educators from around the Pacific to meet and begin the delicate process of building bridges.

The Big Picture and Future Interests

SOCIAL STUDIES FOR THE 21st CENTURY

Jan L. Tucker

Ed. Note: Dr. Tucker is professor of social studies education and director of the Global Awareness Program at Florida International University. He is currently president of the National Council for Social Studies (NCSS).

This article, published by special arrangement with Horizon, incorporates the text of his presidential inaugural address to the NCSS, given in Dallas, Texas in late 1987. Inasmuch as Canadian developments in social studies education tend, in many ways, to parallel American experience, it behooves us to be mindful of what professor Tucker envisages as emergency trends.

A bicentennial for social studies

The year 1787 was one of those memorable turning points in history. Delegates to the Constitutional Convention of the USA had choices. They could choose to make do with a new version of the weak and ineffectual Articles of Confederation; or they might choose to go back in time and establish their own version of an English monarchy, with George Washington as the first king; or they could choose the future and establish a new form of government, one that Lincoln was later to describe as "government of the people, by the people, and for the people." To the good fortune of succeeding generations, the founders chose to look to the future. They had a choice, and they chose the future.

This year, 1987, offers the social studies profession a similar opportunity to choose. Now almost five years into the so-called "great debate" on education reform, the nation's attention has finally focussed on the social studies. By analogy and metaphor, we are witness to a "Constitutional Convention on the Social Studies"—the beginning of a national debate on social studies for the 21st century.

A vocal wing in this

national debate about the future of the social studies looks back with nostalgia to a concept of the curriculum initially recommended in 1893 by a group known as the Committee of Ten. This 1893 curriculum concept, born again in 1987 as *cultural literacy*, is being urged upon us by a rash of reports popularized by a national media blitz. Your NCSS leadership welcomes this debate, which places social studies high on the national agenda. But we believe there is no quick fix. There is no magic solution. And this surely is not the time for slogans. Social studies needs the best thinking and undivided attention of those who care deeply about the future of this society. In this spirit we urge social studies educators to look to the future.

Our students who entered Kindergarten this fall will graduate from secondary school in the 21st century. This occasion gives us an opportunity to reflect on the type of social-studies education needed to prepare the next generation of students to become "humane, rational, participating citizens in an increasingly complex and interdependent world."—the purpose



of the social studies as articulated by NCSS in its *Curriculum Guidelines* of 1979.

New directions for social studies

When we speak of *Social Studies for the 21st Century* we mean social studies for the 21st century, not social studies in the 21st century. We need to start now—in 1987—at the time when our 21st-century Kindergarten children begin their formal education. A number of wheels have been set in motion towards the next century. Let us briefly consider each in turn.

1. A *National Commission on the Social Studies* was initiated by the Board of NCSS in 1985.

It is the board's hope that commission members will pay close heed to the initial and paramount question posed by NCSS: "What should be the role of social studies in educating our students for the 21st century?" Will commission members choose the future, as did the members of the Constitutional Convention? Or, will they look back using slogans like "cultural literacy?" Social studies professionals have much at stake in the outcome of the National Commission. Close attention to its deliberations is needed and participation is earnestly invited.

2. *The 1987 Annual Meeting in Dallas*, with its theme of "Social Studies: Teaching and Learning for the 21st Century," was another important wheel. The major speakers and the vital-issues sessions were carefully selected to reflect important concerns and a variety of viewpoints—as we prepare today for the challenges of tomorrow. The program planners made a special effort to secure speakers who represented Third-World and ethnic-minority perspectives. In a recent survey of our own membership, more than 95% of the NCSS respondents classified themselves as "white." In social studies, we must redouble our efforts to remove our blinders of habit, custom and tradition. The world of the 21st century awaits and requires it.

The three subthemes of the Dallas meeting—*Using History to Inform the Future*, *Building Civic Responsibility*, and *Strengthening the Profession*—all represent vital issues that we need to address as a profession when we reflect on social studies for the 21st century.

3. *The very first international meeting on the social studies* is another important wheel taking us towards the 21st century. The conference is being held in Vancouver, Canada, June 22-25, 1988, on the campus of the University of British Columbia. The theme of the

meeting is *The Pacific Rim* an area of the world that, by any measure, will have a great influence in the 21st century. Co-sponsored by NCSS, the University of British Columbia, the British Columbia Social Studies Teachers' Association, and the Washington State Social Studies Council—with the strong support of other social studies organizations, governmental agencies, philanthropic foundations, and corporations—we are hosting social-studies practitioners from all over the world. *In Vancouver, we will touch the world, and the world will touch us.*

We hope this first international meeting will be followed by other meetings held at different international sites and planned co-operatively by various councils of social studies around the world. *Social studies for the 21st century in North America must be informed by closer contact with educators of like interest from other nations and regions.* There is much to be learned by all parties through these international exchanges. The Vancouver conference is an important part of a larger effort to foster international consciousness and activity within the NCSS.

4. *NCSS Task Force on the Recruitment and Participation of Ethnic Minorities* is a fourth wheel. By the turn of the century, California will have a majority of minority populations; other states, like Texas and Florida, will soon follow. Blacks, with 35 million, will make up about 13% of our population; Hispanics will form 10%, with 25 million. Combined, blacks and Hispanics will form close to 25% of the total population. We can contrast those figures with the current NCSS membership of 2.7% blacks and 0.4% Hispanic. Is there any doubt about the importance of our institutional and personal commitment to correct this enormous disparity? *It is a matter of survival for the social studies profession.*

We must ask ourselves not only who will learn social studies in the 21st century, but *who will teach it?* Obviously, a greater percentage of our teachers must come from minority groups. *We must begin now, in 1987.* The NCSS Task Force is giving special attention to the recruitment into social studies teaching of ethnic-minority students now in secondary school.

Societal trends

As we move into the 21st century, a number of major societal trends and professional issues will shape the NCSS agenda, trends and issues that need to receive careful attention. These include:

- The increasing technological, economic, political, and cultural interdependence of the world.
- The changing demographics and increasing pluralism of our society.
- The still unresolved relationship between history and the social sciences and content of the social studies. And,
- The special niche and concerns of the social studies



GLOBAL INTERDEPENDENCE

The most formidable challenge to social studies in North America, is undoubtedly *global interdependence*, which according to a broad spectrum of educators and policy makers surveyed in 1988, must be taken into account in all future social studies curricula.

Ernest Boyer, president of the Carnegie Foundation for the Advancement of Teaching and member of the Executive Committee of the National Commission for Social Studies, stated recently, "We are living in a global village. In the end, with all of our separations and divisions, we are deeply dependent upon each other." Looking toward the 21st century, Boyer urged educators to develop curricula and teaching processes that will recognize our interdependence and will strengthen the connections among us.

William J. Bennett, United States secretary of education, has also affirmed this need for schools to deal with global interdependence. In a recent major policy address, he emphasized that the United States now has "Global responsibilities, and international politics have a more pressing claim on our attention than ever before. We need to know—and pass on to our children—as much about the world as we possibly can."

Lynne Cheney, chairperson of the National Endowment for the Humanities, in her recent report, called *American Memory*, noted:

Self-knowledge requires that we understand other cultures. Daily life increasingly demands it. The world our children live and work in will seem even smaller than the one now known. Its parts will be even more tightly linked by technology; its citizens, more interdependent.

There are but three instances where educators and

teacher within the broader context of the professionalization of teaching.

The four prementioned wheels that have already been set in motion by the NCSS Board, together with other new initiatives, will go far toward understanding and addressing the challenges facing the council and the profession as we look to the 21st century.

politicians, representing a diverse range of opinions about educational reform, have agreed that global interdependence must seriously be taken into account in the social studies curriculum.

Cries for the reform of the public schools have been triggered largely by the United States' declining market share within the context of global economic interdependence, but very few of the major reform advocates have offered serious proposals for upgrading the international studies dimensions of the school curriculum. When the reform movement literature turns to international studies, we typically find business as usual. This silence is deafening.

Nationalization of knowledge

Indeed, when it comes to the humanities, some of the most recent and publicized reports of the reform literature are advocating changes in the curriculum that can take us in a totally different direction, toward what can be termed the "nationalization of knowledge." The "nationalization of knowledge" means the equating of knowledge from the humanities, which is taken to be universal, with the non-universal and restricted political configuration of the nation state. This is a serious contradiction that should be vigorously challenged by a social studies profession with its eye on the wider horizons of the 21st century. In *American Memory*, Lynne Cheney writes:

... we put our nationhood at risk by failing to familiarize our young people with the story of how the society in which they live came to be. ... Our history and literature give us symbols to share; they help us all, no matter how diverse our backgrounds, feel part of a common undertaking. ...

By allowing the erosion of our historical consciousness, we do to ourselves what an unfriendly nation bent on our destruction might. [italics the author's]

Most assuredly, responsible citizenship is at the top of our social studies priority list. Many of us, however, will be deeply concerned if the universality of knowledge from the humanities is focussed on a narrow national purpose, notwithstanding that it comes wrapped in the golden leaf of civic virtue.

For example, E.D. Hirsch, Jr., in his popular book *Cultural Literacy: What Every American Needs to Know*, states:

Although nationalism may be regrettable in some of its worldwide political effects, a mastery of national culture is essential to the mastery of the standard language in every modern nation. This point is important for educational policy, because educators often stress the virtues of multicultural education....[However, multicultural education] should not be allowed to supplant or interfere with our schools' responsibility to ensure our children's mastery of American literacy culture. To teach the ways of one's own community has always been and still remains the essence of the education of our children, who enter neither a narrow tribal culture nor a transcendent world culture but a national literate culture. For profound historical reasons, this is the way of the modern world. It will not change soon, and it will certainly not change by educational policy alone. [italics the author's].

An alternative view of communities of the future is offered by Daniel Bell, distinguished Harvard sociologist, who argued recently in a *Daedalus* article, "The World and the United States in 2013," "The nation-state is becoming too small for the big problems of life, and too big for the small problems of life." If Bell's analysis is correct, then social studies, as citizen education for the 21st century, must be vitally concerned about the kind of knowledge that Hirsch disdains as "narrow tribal culture" or "transcendent world culture." Let's not place all of our knowledge eggs into the nation-state basket.

The term "American," as used in the title of both the Cheney and Hirsch volumes, is a disquieting use of the language. One might ask a Canadian or a Mexican or, for that matter, a Costa Rican or an Argentine, about the meaning of *American*. This cross-cultural *faux pas* by the authors, reflects how little they know the extent to which we, in the United States, are influenced by other "Americans." Or, and one is reluctant to believe it, the usage may reveal how little the authors care.

The paradox between the internationally deter-

mined causes of the avalanche of educational reform reports in the United States and the circle-the-wagons mentality reflected in slogans like *cultural literacy* is difficult to reconcile. Surely, we'll find our answers to the question *What knowledge is of most worth in the social studies, as we face the 21st century?* in something more than misguided, even if well-intentioned, slogans.

The "nationalization of knowledge" as represented by "American" cultural literacy, is simply wrong-headed. To go down that path in social studies education is, at best, inadequate. At worst, it will divert our attention from the underlying global trends already influencing our lives in critical ways. In the social studies, we need to know where we are going, as well as where we have been. The "nationalization of knowledge" will not obtain the former, and it will distort the latter.

The trading state versus the territorial state

As an example of the kind of knowledge we in the social studies need to consider food for thought in the debate about social studies for the 21st century, I wish to introduce and offer a brief analysis of the concepts *territorial state* and *trading state*. In his recent book, *The Rise of the Trading State*, Richard Rosecrance, professor of international and comparative politics at Cornell, develops these two contrasting world views on the broad concept of global interdependence. He points out that major and significant differences exist between those who view the world in terms of the *territorial state* and those who see it in terms of the *trading state*.

These two contrasting interpretations of the world suggest quite different purposes, curricular approaches, content selection, and teaching strategies for social studies educators. Some proponents of increased attention to world affairs in the social studies curriculum base their claims in *Realpolitik*—in the struggle for supremacy among the world's great powers. They point to the historic, perhaps inevitable conflict among the great powers over ideology and territory. A second, and more recent school of thought represented by Rosecrance, places greater emphasis on the growth of global economic interdependence in the post-World-War-Two era and on the rise of the trading state as a logical corollary.

The territorial state depends on the direct control of territory and military strength to provide security and well-being for its citizens. World peace is established through a balance of power. In the

trading state, on the other hand, strength is derived from a nation's successful participation in an interdependent global trading network. Peace is maintained through a mutual realization that the cost/benefit ratio of co-operation is more favorable than that of aggression. Both Japan and Germany, in the years before World War Two, were prime examples of the territorial state. Just as clearly, in the last 40 years, both nations have developed into leading examples of the trading state.

The trading state idea has exerted a remarkable influence on the current educational reform movement in the United States. Beginning in 1983 with *A Nation at Risk* and followed by more recent reports, including *A Nation Prepared* (Carnegie Forum on Education and the Economy) and *To Secure the Blessings of Liberty* (American Association of State Colleges and Universities, AASCU), our education system is being challenged to meet the new realities of a global economic system.

The challenge of the 21st century, according to the reports, is for the United States to maintain a competitive advantage in the world economy. In the 1950s, by contrast, the challenge to educators came from Soviet space and military power. Both of these education-reform movements have been propelled by an international challenge. The similarities between the '50s and the '80s are intriguing.

But the differences are telling. In the 1950s, we responded as a territorial state, in the 1980s, we are responding as a trading state. Sputnik had our undivided attention in 1957; in 1987, Toyota holds this dubious honor. The differences in these symbols mark a major shift in our world view.

The statistics underpinning the trading-state point of view are impressive. For example, 20% of all jobs in the United States are directly connected to international trade. This share has increased from only 7% in 1974. In other words, we have witnessed a 200% increase in jobs dependent on international trade during the last decade. And international trade now accounts for 25% of our gross national product.

More than 7,000 United States corporations operate overseas, and those overseas operations bring in a third of all corporate profits in the nation. In addition, many foreign-owned corporations have major production and distribution operations in the United States. Individual states such as Ohio, Penn-

sylvania, and Tennessee compete vigorously for the favors of foreign corporations and the employment they bring. Any state that has not created its own foreign-trade office is out of step. It would seem, at times, that individual states have developed their own foreign policies as well.

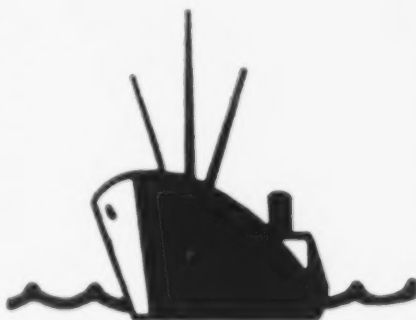
Forty percent of our farmland produces food for export. A decline in the Soviet consumption of wheat grown in Kansas or in Chinese consumption of soybeans grown in Illinois has very important foreign-policy ramifications. The current high unemployment rate in the port city of New Orleans, resulting, in part, from the decline of agricultural exports from farms of the grain belt, illustrates a blurring of the traditional lines between domestic and international politics. One cannot ignore our domestic economy in the study of international politics. And the international economy increasingly affects the domestic economy.

To Secure the Blessings of Liberty the AASCU report, chaired by Terrel Bell, former secretary of education, notes the close relationship between United States' foreign policy and education for international understanding. The AASCU Report urges a strong federal role in supporting international education programs in K-12 in order to:

- Provide students with an international perspective that reflects the world as it is today in realistic social, political, cultural, and economic terms; and to
- Provide students with international communications skills which enable them to think, behave, and work effectively in a world of rapid change.

Representing institutions of higher education that graduate more than 50% of all teachers annually certified in the nation, the AASCU report calls for the "need to concentrate on improving international education for future teachers in the nation's schools." The AASCU report noted specifically that "many social studies teachers today are ill-informed regarding world affairs."

The AASCU report might also have said that 45% of all social studies teachers teach United States history and, for the most part, are trained in that discipline. In many cases, their training in United States history has likely failed to prepare them to deal with contemporary international politics.



economics, and global interdependence. In college history classrooms, just as in secondary school, students are seldom afforded the opportunity to get beyond World War Two. Thus, many of these teachers trained in United States history are frequently unmotivated to stay current with the realities of the rapidly changing world. And they are unprepared to teach the new concepts needed to understand this world, such as the trading state. *It would be easy for these teachers, so educated, to agree with E.D. Hirsch, Jr. that "the modern world is not likely to change soon."*

It can be argued, however, that social studies teachers, including teachers of United States history, very much need the "transcendent world knowledge" that Hirsch dismisses out of hand. At a minimum, one must have "transcendent world knowledge" as a context for making informed judgments about what should be taught and learned in the name of "American" cultural literacy. In an interdependent world, it takes "transcendent world knowledge" to validate "American" cultural literacy. Members of the New York Stock Exchange must now be painfully aware of the exchange's global interdependence, and we must trust that the advocates of "American" cultural literacy are taking careful notes.

This significance of "transcendent world knowledge" in determining the meaning of "American" cultural literacy was made abundantly clear in a recent article "Onstage in the Global Village," by John Rockwell, theater critic of the *New York Times*. He wrote:

We really do now live in a "global village" where nearly everyone—or at least the more sensitive among us, meaning our artists—is affected by everyone else. *It is increasingly difficult today for a Western artist, who once might have stayed safely within the course of his own culture's evolution, to remain apart from the traditions of other cultures.* [italics the author's]

Nor is the discipline of history immune to these global influences. Theodore H. Von Laue, historian at Clark University, wrote recently:

Academic history at present is passing through a profound transition. On the one side, powerfully entrenched, lies the professional tradition of local history, national history, specialized history. . . . That history probes into the past in even greater detail, producing more evidence about smaller subjects which often are part of a genealogy of research started many years ago. *On the other side, outside the sensibilities of that academic history, loom the larger contexts of meaning created by the global*

framework into which life is now set. It is in that world where our students, our young faculty, our public have to find their way. We live in One World. Our history, therefore, must be global history, history viewed in all its aspects from a global perspective. [italics the author's]

If United States history courses are to be a major vehicle for greater emphasis on the international dimensions of our lives, then we will need a massive retraining of history teachers with federal support to bring them up-to-date. Without massive retraining, most teachers of United States history will most likely teach as they have been taught. Thus, they will continue to rely on increasingly outmoded concepts such as the territorial state. Will this choice make a difference in social studies classrooms? Yes.

The territorial state, at its root, is based on war as the ultimate weapon to acquire or to maintain the territory and resources necessary for its survival. *Lebensraum* and the *Greater East Asia Co-Prosperity Sphere* are two manifestations of this approach that bring bitter memories to Europeans and to Chinese and Southeast Asians. And they linger as serious obstacles to the trading state efforts of West Germany and Japan today.

The territorial-state premise to teaching about international politics fosters a know-your-enemy approach, including chauvinism, stereotyping, and a potential for dehumanization of the "other" whoever that may be at the time. One cannot succeed in modern war unless the enemy is psychologically dehumanized. Modern warfare and propaganda have made this nightmare a reality for civilians and soldiers alike. *The recent film Platoon has made us, in the United States, painfully aware. Others, in most other nations of the world, have experienced it first-hand and have known it for a half-century.*

The territorial state approach, of course, neither requires such an aggressive program nor presages such dire outcomes. But it does provide the context, and it prepares the mind for conflict. A real example is the state-mandated instruction in Florida called "Americanism vs. Communism" (AVC). By state law, AVC "shall lay particular emphasis upon the dangers of Communism, the ways to fight Communism, the evils of Communism, and the false doctrines of Communism." And teachers shall use as a guide "the official reports of the House Committee on Un-American Activities and the Senate Internal Security Committee of the United States Congress." Neither, of course, exists today.

One would think this AVC requirement and others like it were anachronisms, vestiges of the 1950s,

hanging, as it were, on the body of education like an appendix. But, like an appendix, such anachronisms can become inflamed and spread infection quickly throughout the system. Attempts to place ideology and personality above the law and the Constitution, as in the Iran-Contra debacle, are reminders of the power of an anachronism.

In early October of 1986 I was startled to read in the back pages of the *Christian Science Monitor* and the *International Herald Tribune* a report of a little-publicized interview with President Reagan, by a reporter with the *Washington Times*. In the interview, President Reagan strongly implied there is a growing Communist influence in the United States Congress and in the news media. He feared that we have dropped our guard against Communist subversion and that we are ill-served by a world-wide disinformation campaign. With breathtaking simplicity, the President "wistfully" recalled his testimony in earlier years on similar issues before the House Un-American Activities Committee. And I quote from the interview.

Remember . . . there was once a Congress in which they had a committee that would investigate even one of their own members if it was believed that that person had communist involvement or communist leanings. Well, they've done away with those committees. That shows the success of what the Soviets were able to do in this country with making it unfashionable to be anti-Communist.

These words, spoken almost casually, confirm the potential reality of those dark days of the territorial state, at the very time the trading state is asserting an ever-growing claim on our present and future.

The trading state approach, on the other hand, recognizes the interests of other nations and peoples as authentic. In the trading state, a fundamental cultural reciprocity must be assumed. One cannot trade successfully on the international market in the absence of knowledge about other cultures and languages. New knowledge and skills are required in the trading state. At a minimum, the trading state requires a greatly expanded conception of "American" cultural literacy. More important, a new attitude is needed—that the benefit of any one nation is intermeshed with gains for all parties. The zero-sum assumption of the territorial state, that a gain for you is a loss for me, is counterproductive in the trading state.

Under trading-state assumptions, education can be directed toward learning second and third languages. Cultural pluralism can be viewed as a positive

strength in the global market place. Co-operative learning and conflict-negotiation skills are consistent with the overall goals of the trading-state model and may be viewed as necessary components of education. We should not, of course, discontinue our study of territorial states—for it makes a big difference in world affairs.

Conclusions

In summary, as we agree to a greater emphasis on teaching about global interdependence in our schools, we simultaneously need to re-examine its content in the light of current and predictable realities. *And the notion of cultural literacy, as presented in the avalanche of national reports lamenting the low level of knowledge about the humanities, fails to meet this standard.*

Social studies for the 21st century requires a more expansive view of knowledge. By contrasting the concepts of the territorial states and the trading state, and by using other fresh tools of inquiry and analysis, we can begin making progress in this important task.

The role of the social studies teacher

What can be our role as social studies teachers as we help students prepare for the 21st century? Earlier I alluded to Ernest Boyer's plea for strengthening the connections among us. We can build links between the past, the present, and the future. We can build bridges between others and ourselves. We can reduce the gap between rich and poor, between the franchised and the disenfranchised, and the powerful and the powerless.

George Counts spoke eloquently regarding the special role of the social studies teacher in our society in his address to the 15th annual meeting of NCSS, held in New York in November 1935. His message is as vital today as it was in those uncertain times more than 50 years ago.

"The opportunity which the social-studies teacher has as a teacher at the present juncture in history would seem to be of the highest order—superior to that of the teacher in any other division of the curriculum. The age would seem to be made for him. Society has entered a period of profound transition; social life is marked by innumerable conflicts and contradictions, strains, tensions, and problems; and the present and coming generation will be called upon to make some of the great choices of history. . . .

All of this would suggest that American society is in need of social-studies teachers as never before. Indeed, if there are any such things as "fundamentals" in education today, they would seem to be the social studies. The American people, as they face a basic crisis in their own and in world civilization are woefully lacking in both social knowledge and social understanding. Presumably, the teachers of the social

studies are to help make up the deficiency. For is not their specialty this very field in which men must have illumination and guidance?"

No other group can play such a significant mentoring role in preparing students to enter the 21st century. This challenge is captured in a selection from *Wind in the Willows*, the well-known children's book by Kenneth Grahame. It is called, *The Riverbankers*.

The Riverbankers

"So-this-is-a-river," [The mole had never seen a river before.]

"The River," corrected the Rat.

"What lies over there?" asked the Mole . . .

"That? Oh, that's just the wild wood," said the Rat shortly.

"We don't go there very much, we Riverbankers."

"Aren't they—aren't they very nice people in there?" said the mole a trifle nervously.

"W-E-L-L," replied the Rat, "let me see. The squirrels are all right. And the rabbits—some of 'em, the rabbits are a mixed lot. And there is Badger, of course . . . nobody interferes with him, they'd better not," he added significantly. . . .

"Well, of course—there-are-others," weasles-and stoats and foxes and so on.

"They're all right in a way—I'm very good friends with them—pass the time of day, when we meet, and all that—but . . . well, you can't really trust them and that's the fact."

"And beyond the wild wood again?" The mole asked: "Where it's all blue and dim. . . ?"

"Beyond the wild wood comes the wide world," said the Rat.
"And something that doesn't matter, either to you or me."

"I've never been there, and I'm never going, or you either, if you've got any sense at all. Don't ever refer to it again, please. Now then: Here's our backwater at last where we're going to have lunch."

Looking back, we remember the 1787 Constitutional Convention as a turning point in history, as a time and a place for making choices that counted. *This is our time for choice; let us choose the future.*

Looking ahead as a profession, we shall help our students to cross the river, to enter the wild wood, and eventually to emerge beyond into the wide world of the 21st century.

CULTURE AND COMMUNICATION— A PERSPECTIVE ON ASIAN STUDIES FOR TOMORROW'S STUDENTS

Jan W. Walls

Ed. Note: Dr. Walls is a leader authority on Asian affairs, having been variously director of Pacific and Oriental Studies at the University of Victoria, first secretary at the Canadian embassy in Beijing, and vice-president of the Asia Pacific Foundation in Vancouver. He is professor with the Department of Communication at Simon Fraser University where his views continue to be of interest to social studies educators.

Transportation, communication, and global interdependence

John Cabot discovered part of Canada in 1497, not as the result of a search for Canada, but as a result of a search for a route to the fabled riches of China. William Baffin discovered more of Canada in the 17th century, not through looking for more of Canada, but as a result of his search for a northwest passage to the fabled riches of the Far East. Today, as we prepare to enter the fabled Century of the Pacific in a new technological era, and seeking a meaningful role to play, once again we have a chance to discover more of ourselves in the process of seeking the riches of Asia.

During the past six years, two perceptive, profound, and best-selling books have attempted to analyze and systemize the fundamental changes being brought about by technological advances in industrialized societies: *The Third Wave* and *Megatrends*. In each case, the author has taken up leads offered in the previous decade by Marshall McLuhan in his revolutionary thinking on the influence of communications media on the way we perceive and interact with each other and with the world around us. Alvin Toffler and John Naisbitt, however, look behind and beyond radio and television to an even more fundamental change, of which radio and television are only

manifestations: the electronic revolution. This technological revolution, which for the first time has brought most of the world's people to each other's attention, is also forcing upon industrialized (Second Wave) peoples a new—and at the same time old—non-industrialized way of relating to the world.

"... Deep changes in our views of nature, evolution, progress, time, and space begin coming together as we move from a Second Wave culture that emphasized the study of things in isolation from one another to a Third Wave culture that emphasizes contexts, relationships, and wholes" (Toffler, *The Third Wave*, p. 300.)

The manifestations of these changes in world view significantly affect not only how we think and feel, but how we work and co-operate with each other as well. Whereas leading thinkers in the industrial age emphasized the analysis of components, often at the expense of context, systems thinkers and systems analysts emphasize a total, rather than fragmentary, look at problems. Emphasizing the "feedback relationships" between subsystems and the larger wholes they form,

"systems thinking has had a pervasive cultural impact since the mid-1950's when it first began to seep out of the laboratories. Its language and concepts have been employed by social scientists and psychologists, by philosophers and foreign policy



analysts, by logicians and linguists, by engineers and administrators" (Toffler, p. 301).

Consider the recent growth of interest in environmentalism, interdisciplinary studies, and "The Tao of . . ." almost everything (I have on my own bookshelf *The Tao of Sex*, *The Tao of Science*, *The Tao of Physics*, *The Tao of Painting*, *The Tao of Leadership*, *The Tao of Pooh*, *The Tao of Symbols*, and most recently, *The Tao-Jones Averages*. Viewed singly and in isolation, some of those titles may prove to have been only opportunistic responses to the latest fad, but viewed together, they reveal a trend resulting from a profound change in technology-mediated human relations. They reveal a growing awareness of the necessity to develop intuitive competence in relating to a world that cannot be adequately understood through linear, non-relational, digital analysis alone.

John Naisbitt has isolated and addressed 10 of these trends as they have become manifest in bellweather states of the USA. He calls them "megatrends" and describes them as follows:

- 1) We have shifted from an industrial society to one based on the creation and distribution of information. Information tells us not only about products, but about relationships, precisely what social studies and business are all about.
- 2) We are moving in the dual direction of high-tech/high-touch, matching each new technology with a compensatory human response—an acknowledgement of the fundamental importance of the human dimension of economic and social relations.
- 3) No longer do we have the luxury of operating within an isolated, self-sufficient, national economic system; we now must acknowledge that we are part of a global economy. Advances in transportation and communication technologies have made ignorance of fundamental principles in international relations—and particularly in East/West communication—an inexcusable and unnecessary obstruction to domestic economic performance.
- 4) We are restructuring from a society run by short-term considerations and rewards to one dealing with things in much longer time frames. This is precisely how Japanese, Chinese, and non-industrialized peoples (including our own ancestors) have always done business.
- 5) In cities and states, in small organizations and subdivisions, we have rediscovered the ability to be innovative and to achieve results—from the bottom up. This explains our recent growth of interest in quality-control circles (a concept originally invented by an

American, rejected at home, and picked up by interdependence-minded Japanese).

6) We are shifting from over-reliance on institutional help to more self-reliance in all aspects of our lives. This is not to say that we are rejecting institutional help, but rather that we are renewing a traditional interest in balancing it with self-reliance whenever feasible. The either/or exclusion is being replaced by a both/and inclusion.

7) We are discovering that the framework of representative democracy has become obsolete in an era of instantaneously shared information. We may not agree with this strongly worded assertion, but we must at least admit to the need to re-examine the appropriateness of our political infrastructures in light of the recent information revolution.

8) We are giving up our dependence on hierarchical structures in favor of informal networks, a trend of special importance to the business community. This is precisely how flourishing economies of Asia (and, some would suggest, Europe and the rest of the world) have always done business: not by rejecting hierarchical structures, but by finding an optimal blend of formal and informal networks to achieve goals mutually beneficial to the co-operants.

9) More Americans are living in the South and West, leaving behind the old industrial cities of the North. This underscores the importance of the Pacific Rim, whose investors are helping develop the American South and West.

10) From a narrow either/or society with a limited range of personal choices, we are exploding into a free-wheeling multiple-option society. We may not wish to have ourselves labelled free-wheeling, but we must admit to the conventional wisdom of diversification as a survival strategy: we understand the safety value of placing our eggs in several different baskets.

The importance of the Pacific Rim

Art Wright, a past vice president of the Canadian International Development Agency, reveals some relevant facts in an issue paper published recently by the Asia Pacific Foundation of Canada. When we enter the 21st century, six billion people will be on the planet, and two-thirds of them will live in Asia. Those four billion Asians will themselves generate half of all global goods and services; they will produce and consume more than the rest of the world combined. The Asian industrial base will be more diversified and larger in output than the combined

industrial base of Europe and North America. About 600 million Asians will live in affluence, and it is predicted that another 300 million will live in absolute poverty. Both figures should concern us as Canadians, and particularly as British Columbians.

Global growth rates for the rest of this decade will continue to be lower than those of the 1950s and 1960s, and some potentially disturbing trends will obscure the economic future in Asia. Nevertheless, according to Wright, Asia remains the region of the world with the best prospects for expansion, although even here growth rates are likely to be in the range of 3% to 5%, somewhat less than the much higher rates of the past decade. Most likely, growth in Asia will be more rapid than in any other part of the world, providing opportunities for investment, shared research and development, and further technological transfer.

Canadian interests in Asia are primarily economic, Wright points out, and while we are not a major political force on the world stage, trade with a variety of partners is essential to our economic well-being. Eighty percent of Canadian exports go to the United States. Asia is now the second largest single market for our goods and services, but it absorbs less than 10% of our manufactured exports. We have a favorable balance of trade with Japan, China, Indonesia, Thailand, India, Pakistan, Bangladesh, and Sri Lanka, but we run trade deficits with South Korea, Hong Kong, Taiwan, Singapore, Malaysia, and the Philippines. Our Asian trade is dominated by Japan, but it is growing most rapidly with South Korea, Taiwan, and India. Our trade with the ASEAN countries overall is stagnant.

In 1985 Canadian two-way trade with Asia amounted to some \$18 billion. Canadian banks and financial institutions have an Asian exposure in excess of \$15 billion. Canadian investment in Asia, while concentrated among a small number of large Canadian firms, exceeds \$30 billion.

Ten years ago, Canada supplied 2% of Asia's imports. During the past decade, when Asian imports expanded most rapidly, our share of their import market declined by half. Our present exports are concentrated in commodities, raw materials, and a limited range of competitive manufactured goods. Asia accounts for 3% of total Canadian trade, but Canada accounts for only 1% of Asia's total trade. The outlook for our economic relationship is for further expansion and diversification in response to the relatively high growth rates in the region, but there is concern over whether we will be able to expand

beyond our present areas of market penetration or change the composition of our trade.

To achieve the desired expansion and improve the composition of our trade, we must equip ourselves with new skills and new attitudes, all of which require education. Re-emphasizing the wisdom of holistic learning, integrating individualism with a broader sense of human unity, and harmonizing complementary elements of society are areas wherein we have much to learn both from pre-industrial western history and from modern as well as traditional Asian societies and cultures. Both East and West have much to learn about the dangers of win-lose strategies based on narrow, obsolete, exclusive views of national interest.

Culture and communication, East and West

Communication has been defined as "the exchange of meanings between individuals [and, I would add, "groups"] through a common system of symbols." East and West not only use different symbolic systems to communicate but also we have different expectations about how languages—any language—should be used. The result is that in each other's eyes, we tend either to over- or undercommunicate, and to make unjustified assumptions about each other's needs or intentions.

Psychologists in the West frequently refer to "cognitive dissonance," a state of disharmony, inconsistency, or conflict between the organized attitudes, beliefs, and values within an individual's cognitive system. It is no surprise, therefore, that the attention of interpersonal communicators and communication analysts is focussed not just on the *message* and the *medium*, but also on the *expectations* of the people sending and receiving the messages, and this is precisely the main concern of intercultural communication.

People inevitably bring different culturally conditioned attitudes and mindsets into intercultural communication, and if there is a misunderstanding, they look for causes that make sense within their own culturally determined, preconditioned frames of reference. The other side automatically is held suspect of being either less than fully competent or less than straightforward in negotiations. In fact, such faults exist on each side, caused by a serious degree of situational ignorance on the part of each toward the other, very often traceable to differences in their basic value orientations. Chinese have a colorful term for this

human predilection to find blame for our own failures outside our own systems. They say "labuchu shi, guai maosi" (we try to blame the toilet for our own constipation). But whether we call it communication blockage, cognitive dissonance, or culturally conditioned constipation, the difference in starting points of our two basic value orientations brings about different preverbal expectations as to where we are in any East/West communication.

The things and events familiar to us constitute our environment—the specific situations that give meaning to our lives. Lives with different contexts have different meanings, just as different contexts determine different meanings for the same word, in English or in any other language.

My favorite example in English is *run*. What does it mean? Almost nothing, until we give it a context: a stock market floor (brisk sales of a certain stock); a baseball diamond (one point scored); a pair of stockings (an extended breach); a glass of unboiled water in Tijuana, Mexico (resultant diarrhea); etc.

In Chinese, the color pronounced "ging" changes with the substance described: for *sky*, it means blue; for *leaves*, it means green; and for *cotton cloth*, it means black. Meaning changes with context, even for one word in the same language.

Less obvious, but of fundamental importance and relevance to the topic, are example such as *family*, *individual*, *relationship*, *love* and *truth*. These concepts, which are fundamental to human life, are as different in their meanings to people as are the social and cultural contexts that have determined them. Since their meanings are imbedded in languages, the most effective way to learn them is through learning the languages in which they are used.

For example, the only way to gain a real understanding of the fundamental importance of *family* and *family relationship* in Asian cultures is to learn how Asian identify family and family relationships in their everyday speech. The Japanese and Chinese, for example, cannot say simply "This is my brother." Family relationships are so fundamentally important that you must say "This is my elder-brother" or "This is my younger-brother." Similarly, you cannot say, "This is my cousin" or "grandparent" without distinguishing which side of the family (father's or mother's) you refer to. Relatives simply do not exist outside the context of the family, which gives meaning to the existence of its "individual" members, and whose location in the network must be specified if meanings are to be understood.

The situation that determines these meanings is cultural and social: the existence of an "individual"

in East Asia was, until quite recently, inconceivable outside of a role in the family. Indeed, a translation for the English word *individual* had to be invented several decades ago, when Japanese and Chinese first had to render this peculiar Western notion in their own languages. It was hard to do, because there was no domestic context to give it meaning for them. Traditionally, also, there has been no word for the concept of *privacy* in Japanese or Chinese language-cultures. The Japanese now can say "pu-rai-ba-shii," because they have a phonetic script for such purposes, but the Chinese still have no suitable term into which to translate this idea, without adding undesirable connotations of dark, shady, and selfish to our morally neutral or positive meaning of the word.

Since Asian language and cultures reflect different perspectives on the human experience, they require that the language or culture student *adopt* those perspectives in order to internalize (understand) the subject. They require the western student to consider the real-life situations that are relevant to the Asian experience in order to deal with the subject intelligently. You cannot speak of *family* in Asia, for instance, without adopting the perspective of a people for whom *family* means something vastly different from what we must assume when we speak within our North American context. *Family* in urban North America has evolved into a training ground for the next generation of individuals—something an individual is born into to grow out of so as to establish his/her own family. In most of Asia, family still is something that the inheritors of the family tradition spend their lives growing into, not out of. Human relations at the family level must be understood if we hope to understand the parallel relations in other areas of human activity in Asia, including trade.

Social, economic, and political relations in most of Asia are first of all human relations, the human context for social, economic, and political activities. This fundamental difference in conceptualization must be understood before a North American can begin to understand what an Asian means when he/she speaks of a written contract or even the written law of the land: they are surface-level manifestations of incremental aspects or stages in an ongoing relationship. Awareness of this context, this principle and long-term goal, helps us better understand Asian approaches to the letter of written agreements, which are superficial and static representations of one stage in an ongoing and dynamic spirit of mutual benefit. Studying Asian languages and cultures brings home to the North American student the existence of

radically different perspectives on the human experience.

Studying culture, communication and international business

Why study Asian cultures and ways of doing business?

For Asian understanding of our markets. If we do not understand how Asians view and interact within their societies and the markets that invigorate them, we cannot help them to understand our markets.

For our understanding of Asian markets. The Asia Pacific region in all its geocultural diversity—ethnolinguistic, social, political, religious, geomorphological and climatological—is becoming the centre of most of North America's growth in international economic and trade relations, a trend that is expected to continue well into the next century. More economic and trade relations means negotiation, and negotiation requires sensitivity to how both sides—we and they—think and interrelate. The best way to gain this required sensitivity, if a student looks forward to successful participation in this growth area, is to learn enough about the cultures of the area to understand how Asian thinking and Asian cultural perspectives differ from our own. Successful negotiators with Asian counterparts either know the specific culture (and preferably the language)

themselves, or spend money to hire someone who does. So Asian studies—languages and cultures—is a very good choice for a minor subject if a student looks forward to majoring in a more conventional subject, in preparation for a career in international business or in the foreign service.

To develop creative thinking skills. Awareness of the existence and importance of different perspectives en-

courages fresh insights into problem-solving in general. Once a person has become sensitized to the fundamental importance of perspective and context to determining meaning and significance, one has the key to creativity in problem-solving in general. Consider this: most brilliantly creative problem-solvers are recognized as such because they have been able to clarify contexts and suggest fresh perspectives that have eluded most of their peers. And I suggest that it is no coincidence that most of them have not been unilingual and monocultural. The very practice of shifting cultural-linguistic perspectives encourages the adoption of fresh perspectives even when thinking from one's own cultural-linguistic context. And developing sensitivity to other cultural contexts encourages sensitivity to the importance of context itself, even when thinking in one's own language. If this is a healthy phenomenon in general, then it must be especially healthy when the second language-culture requires sensitivity to such "different" contexts and perspectives as those that are typical of Asia (I put "different" in quotation



marks to emphasize the subjectiveness of that judgment, since our contexts are every bit as "different" as Asia's).

As a window on ourselves: to see ourselves as others see us. Understanding our international cultural context should give broader meaning to our own cultural lives.

I decided to learn something of Asian culture 26 years ago, hoping that some acquaintance with different perspectives on the human experience might allow me to view myself in my own cultural context with greater clarity and objectivity. At the time, I really didn't know what I wanted to do for a living, so when people asked me, "What's your major?" I naturally said, "psychology." I was a young man in search of himself.

It didn't take long for me to realize something very important about Asian culture: There is no such thing, only a "pot pourri" of hundreds of different regional ethnolinguistic traditions. I had to narrow Asia down to something digestible. I chose China first; to this day I don't know why. Studying China, I learned very soon that so much of Chinese culture is implicit, is "between the lines," so to speak, that I really had to "learn the lines" before I could intuit what was in between them. So I started to learn the language. The language was so utterly fascinating that I became absorbed in it, consumed by it, until, before I knew it, I had, in my effort to understand myself in my own cultural context, obtained a bachelor's, then a master's, then a Ph.D. degree in Chinese language and culture, leaving me with no career alternative but to teach it in a university.

By the way, very early in studying Chinese culture, I discovered that the only safe way to study China was to supplement that study with the study of Japanese, because I found that almost every earth-shaking discovery I made about China had already been discovered and published by Japanese scholars long ago—they have been trying to understand China for centuries. The study of Japan and the Japanese language was so fascinating that I nearly forgot why I had started studying it in the first place.

Anyway, having studied Asia now for 26 years, and having taught an Asian language and Asian cultures for 16 years, I am delighted to be able to report today that I have basically achieved the goal I set for myself 26 years ago: I have, through the study of Asian languages and cultures, developed a critically appreciative understanding of myself and my North American cultural context, which I couldn't have dreamed of when I first decided to start studying about Asia. I have learned that the wisest and most well-rounded personalities of either cultural tradition—Asian or Euro-American—are those who are not imprisoned by the customs and rules of the one dominant culture that has nurtured them since infancy. For most of us, the best way to break through culturally imposed limitations on the imagination is to

internalize other perspectives, and the most effective way to internalize them is through the cultures and languages that embody them.

But, mind you, I hesitate to recommend my career choice to most students. When students ask me whether they should major in Chinese, Japanese, or Asian Studies, I reply by asking, "Are you independently wealthy, or will you have to work for a living after you graduate? If they say "independently wealthy," then I say, "Welcome to the incredible and exotic world of classical Chinese poetry." If they say, "I'll have to work for a living," I say "Then major in economics, commerce, business administration, accounting, engineering, law, science, or anything that will prepare you to enter the traditional job market. But use as much as you can of your elective credits on "perspective enrichment" courses such as Asian languages and cultures. All other factors being equal, it may give you a competitive edge when you're job-hunting later on, and it will surely allow you to see yourself as you've never seen yourself before." It may even offer one fascinating answer to the prayer uttered by the poet Robert Burns long ago: Ah, would some power the giftee gie us, to see ourselves as others see us." Or, as I would say in my intercultural communication jargon, "to see ourselves in our own cultural context as we are seen from other cultural perspectives." This is not the musing of a wishy-washy poet; it is a survival strategy for global market competition.

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CANADA'S INTERESTS IN THE ASIA-PACIFIC REGION

The material herein is abstracted from the Annual Report and Canadian Department of External Affairs, 1987.

Canada's Asia-Pacific outlook is as multifaceted as the region itself. Expanding flows of trade, investment, technology, immigration, and culture engaged the interests of Canadians in every part of the country, while enhancing the importance to Canada of maintaining the region's strategic, political, and economic stability.

Major interests

The Asia-Pacific region presents economic opportunity for Canada. In 1986, Canada's total trade with the region exceeded \$25 billion. Our exports to the region now surpass our total exports to Western and Eastern Europe combined. Imports from the area are expanding at an even faster rate than exports. To assist Canadian exporters in exploiting these trade opportunities, as part of the National Trade Strategy, the government has implemented the Asia-Pacific Trade Initiative to expand trade development: strengthening of existing trade offices and opening new offices in Osaka, Shanghai, Bombay and Auckland; providing funds for market surveys, feasibility studies and trade fairs and missions; and supporting the Technology Awareness and Acquisition Project in Japan designed to focus the attention of Canadian manufacturers on Japanese product and production technologies. At the same time, the Asia-Pacific region has become a source of investment capital for Canada. Together, increased flows of investment capital and production technology enhance Canada's global competitiveness.

The range of Canada's human contacts and interests within the Asia-Pacific region is also expanding. Asia remains a major focus of Canada's development assistance at both the governmental and non-governmental levels. Moreover, the region has become a major source of new Canadians and of foreign students who come to Canada. These developments will strengthen our human and cultural ties with Asia, and will influence the orientations of Canadian culture and society in the future in ways not dissimilar to the influence of European civilization in the past.

The broadening of our economic relationships and

the maturing of our human linkages with the Asia-Pacific region underline the importance of the area to Canada and the heightened relevance of regional events and tensions for Canada's political and security interests. Developments in Afghanistan, Pakistan, India, Sri Lanka, Vietnam, Cambodia, the Philippines, and Korea continue to generate concerns. Asia-Pacific remains both an area of growing Soviet strategic interest and a potential arena for regional and superpower conflicts. The region, particularly South Asia, has become a source of terrorist threat to Canadians at home and abroad, and a grim reminder of the extent to which developments in that part of the world can have an impact in Canada, in economic and in human terms.

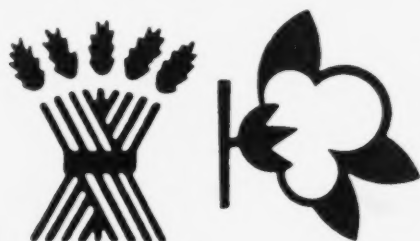
In all these fields—economic and trade, developmental and human, political and security—Canada's interests and activities are interlinked and interdependent. The Asia-Pacific region is an important part of Canada's present; it is rapidly becoming a vital part of our future.

China

During the year under review, the increasing importance of Canada's relationship with China was signified by the visit to China of the Governor General in March 1987, of Prime Minister Mulroney, the Ministry of International Trade and the Minister responsible for the Canadian Wheat Board, as well as a visit by the Premier of Ontario. The visits were highlighted by the signing of the Double Taxation Agreement, the doubling of Canada's development assistance to China, and conclusion of agreements on concessional financing, science and technology cooperation, and plant-quarantine arrangements. Visitors to Canada included the Premier Yao Yilin as well as the ministers of agriculture, civil affairs and state building materials industry. The first round of annual political consultations at the level of senior officials took place in January 1986.

A consulate general was established in Shanghai to support Canada's growing trade relationship with China. China remains Canada's second largest export market in Asia. Exports totalled \$1.1 billion in 1986, reflecting a decrease in sales of newsprint and

aluminum, partially offset by improved sales of industrial machinery and aircraft and other end products which accounted for approximately 30% of all sales. Wheat sales continued to lead commodities exported to China but declined in earning power due to lower international wheat prices. China continued to succeed in increasing its exports to Canada in 1986 by approximately 29%. The major increases occurred in the food products and miscellaneous end-products categories, as well as in sales of raw cotton.



Canada provided assistance and support to China in expanding its regional and multilateral economic relationships, and was instrumental in China's participation in the Fifth Pacific Economic Co-operation Conference in Vancouver.

Active promotion of Canadian trade and economic interests resulted in the establishment of a Canadian consortium which was selected by China to carry out the pre-feasibility study of the Three Gorges hydroelectric project. The new concessional financing facility has ensured that Canadian firms are competitive in China's highly competitive market. Canada is active in the major sectors of energy, telecommunications, aeronautics, transportation, and resource industries. In the area of advanced science and technology, Canada participated in a telecommunications trade show in Beijing, and visits of Canadian and Chinese researchers and technicians were made under numerous exchange programs.

Hong Kong

The year 1986-87 was another very active period for Hong Kong. The Basic Law Drafting Committee continued its work and is expected to submit an initial draft of the mini-constitution in 1988. The Sino-British Joint Liaison Group reached agreement on Hong Kong's participation in GATT as a contracting party, and the endorsement of the right of abode in the new British National Overseas passports.

Hong Kong also experienced a modest economic recovery. Trade between Canada and Hong Kong

increased from \$1.21 billion in 1985 to \$1.35 billion in 1986. Canadian exports fell slightly to \$315 million. On the other hand, imports from Hong Kong reached \$1.04 billion, thus increasing Canada's trade deficit with Hong Kong to \$725 million in 1986.

Republic of Korea

Canadian interest in the Republic of Korea (ROK) stems from a desire to ensure continued stability on the Korean peninsula as well as to develop and protect commercial and other bilateral interests. Highlighting Canada-Korean relations was the May 1986 visit to Seoul of Prime Minister Mulroney. In addition, President Chun Doo Hwan made a lengthy technical stopover in Vancouver en route to state visits in Europe. The Korean Minister of Science and Technology visited Canada in June 1986, followed by the Minister of Trade and Industry in July and in March 1987. Ontario Premier Peterson visited Korea in October.

As Korea continued to prepare for the 1988 presidential power transfer and the Summer Olympics, increasing attention was being paid to a turbulent domestic situation. During his visit, Prime Minister Mulroney discussed the security situation in the Korean peninsula, as well as political developments and human rights issues, with President Chun and Prime Minister Lho.

For part of the period, bilateral relations were marked by some sharp divergences, especially in the commercial sphere. The yearly doubling of the trade imbalance in favor of Korea was repeatedly brought to the attention of Korean government and business leaders. Total two-way trade grew to \$2.7 billion in 1986, up from \$2.4 billion in 1985. While more growth occurred in Canadian exports to Korea than in the import of Korean goods, a substantial trade deficit remained in favour of Korea. The Department is monitoring developments to ensure better access to Korean markets for Canadian goods. Coal continues to be Canada's single largest export to the ROK, while the main imports were cars, textiles, clothing, footwear, consumer electronic products and iron and steel products. A Customs Co-operation Agreement between Canada and Korea was signed in July 1986.

Contacts between Korea and Canada have been increasing as parliamentarians, business people, tourists, and families travel between the two countries. There is a growing number of Canadian residents of Korean origin, currently estimated to be

close to 50,000. There are increased academic and cultural activities between the two countries. As contacts have increased, so has interest by many Canadians in political developments in Korea and in human rights issues. The Canadian Embassy in Seoul discussed an increasing number of cases with their Korean counterparts.

Cambodia, Laos and Vietnam

Vietnam's military occupation of Cambodia since 1979 has a substantial impact on Canada's relations with the three countries of the Indochina region. Canada is opposed to the presence of some 150,000 Vietnamese troops in Cambodia and 40,000 in Laos. Canada continues to support the ASEAN position on Cambodia and to encourage a peaceful solution to this problem. Many refugees from this region have settled in Canada, and more than 24,000 Vietnamese have joined family members under the family reunification program. In 1986, Canada accepted 5,873 refugees and designated class persons from Cambodia, Laos and Vietnam. Trade with Vietnam grew in 1986 primarily because of a surge in Vietnam's exportation of men's clothing (now subject to a quota) and shrimp. Total direct trade is now \$9.5 million plus \$13.5 million via third countries. Bilateral development assistance is not provided to any of these countries.

Japan

Highlighting Canada's activities in the Asia-Pacific region is the bilateral relationship with Japan. Based on our substantial trading interests (Japan is Canada's second largest trading partner), the relationship has been marked by substantial diversification in recent years as a result of Japan's emergence as a global force in industry, technology and, more recently, in finance. This diversification has presented new opportunities for Canada.

Long-term management of this increasingly complex relationship was a priority of the department in the past year, which led to the adoption by Cabinet of a "Canadian Strategy for Japan." Recognizing Japan's increasingly significant role in international affairs, and particularly in the Pacific Basin, the strategy guides our initiatives with a view to maximizing benefits for Canada.

Prime Minister Mulroney's bilateral visit to Japan in May, in conjunction with the Tokyo Economic

Summit, highlighted the importance of Canada-Japan relations. Continuing the personal relationship the two leaders had developed during Prime Minister Nakasone's visit to Canada five months earlier, they advanced a number of issues of interest to both countries. Mr. Nakasone agreed, *inter alia*, to review the building code issue, long an obstacle to Canadian lumber exports to Japan. During Mr. Mulroney's visit, a Science and Technology Agreement and Double Taxation Agreement were signed, and a "Working Holiday Program" between the two countries, initiated.

Trade was the predominant element in bilateral relations. Canada had a substantial deficit in its bilateral trade with Japan in 1986, of some \$1.7 billion. Although small in comparison with the trade deficit of the United States or European Community with Japan, the trend was nevertheless of concern. Exports to Japan increased by 2.8% and our leading export—coal—suffered a decline as a result of steel industry rationalization in Japan (although Canada managed to retain its market share). Canadian imports rose substantially, with notable increases in the value of automotive and telecommunications products. Total bilateral trade reached \$13.5 billion, an increase of some 15% over 1985.

Canada worked during the year under review to enhance its trade and economic relations with Japan. A trade-oriented consulate general in Osaka was opened. Two new sectors, space and advanced materials, were added to the list of mutual priorities under the industrial co-operation arrangement and eight new collaborative projects were sanctioned under the science and technology agreement. The National Trade Strategy's Pacific Trade Initiative financed four missions to Japan of Canadian business interests. The Technology Inflow Program (TIP) assisted a number of companies with the acquisition of Japanese technologies. In addition to Mr. Mulroney's visit, three Cabinet ministers, as well as three provincial premiers and twelve provincial ministers, visited Japan during the year.

Japan was recognized as Canada's leading overseas investment priority in the Japan strategy, and in 1986 substantial resources were devoted to attracting Japanese investment to Canada. Japan became the world's largest creditor nation and capital exporter in 1986. Although already a leading recipient of Japanese portfolio (indirect) investment, totalling \$36 billion, the federal government and the private sector embarked on an initiative to attract more direct investment to Canada, currently \$2 billion. A major investment mission, led by the chairperson of

Japan's prestigious "Federation of Economic Organizations" (Keidanren), came to Canada in October. It produced a highly positive report on the investment climate, noting that Canada presented a "new face" that should attract new investment. Tangible results from this mission are already evident.

An important element of the strategy for Japan is the use of consultative mechanisms (co-ordinated by the department) to further various aspects of the relationship. Some 20 formal mechanisms exist, and over half of these met in the past year. Chief among these were the Joint Economic Committee, telecommunications and financial policy consultations, and the Science and Technology and Industrial Co-operation joint committees.

Australia and New Zealand

Canada's traditional close relationship with Australia and New Zealand were marked in 1986-87 by a series of ministerial visits and continued close consultations, both bilateral and multilateral.

In August 1986, Australian Foreign Minister William Hayden visited EXPO 86 in Vancouver, where he had discussions with the secretary of state for external affairs. The focus of their meeting was on ways to strengthen efforts to achieve mutual objectives in arms control and disarmament. Discussion of international trade in agricultural products was prominent in the visits to Australia and New Zealand by the Honourable John Wise, minister of agriculture, and the Honourable Pat Carney, minister for international trade, in January and March 1987, respectively. Ms. Carney also had meetings with Prime Minister Lange of New Zealand and Prime Minister Hawke of Australia. Deputy Prime Minister Geoffrey Palmer of New Zealand gave the keynote address at the Fifth Pacific Rim Opportunities Conference in Vancouver in March 1987.

Parliamentary links between Canada and Australia and New Zealand were strengthened by the visit of a Canadian parliamentary delegation in August 1986, led by House of Commons Speaker John Bosley and Senate Speaker Guy Charbonneau. In October, three Canadian naval vessels participated in the 75th anniversary celebrations of the Australian navy. In other bilateral developments, the New Zealand Parliamentary Committee on Foreign Affairs and Defense initiated a study of Canada-New Zealand relations.

Commercial and economic links between Canada,

Australia and New Zealand were active in 1986-87. An official delegation travelled to Canberra late in 1986 for discussions on matters related to tariff harmony and the full Canada-Australia Trade Agreement. Earlier in the year, a full range of bilateral and multilateral trade issues were reviewed at the second meeting of the Canada-New Zealand Consultative Committee in Ottawa.

Australia and New Zealand remain important markets for Canadian exports, with total trade approaching \$1.5 billion. In 1986, exports to Australia amounted to \$624 million, of which fully manufactured products accounted for \$212 million. Exports to New Zealand were \$149 million in 1986. Once again, a high percentage of these exports consisted of semi- and fully-manufactured products.

The South Pacific

Canada's interests and activities in the South Pacific continued to expand in the context of a more active Canadian presence in the broader Asia-Pacific region. Several significant events in 1986-87 related to the activities of the South Pacific Forum, a regional consultative body consisting of the heads of government of the 13 independent and self-governing states of the region. These events included the entering into force of the South Pacific nuclear-free zone, and the debate in the United Nations on the question of New Caledonia.

Canadian development assistance to the South Pacific exceeded \$5.3 million in 1986-87, including direct bilateral grants for small capital projects, humanitarian aid in the wake of a tropical cyclone that caused severe damage in several countries, as well as support for the regional human resources development activities of the International Development Research Centre and the International Centre for Ocean Development (ICOD).

South Asia

The Indian subcontinent continued to be an area of increasing importance in Canadian foreign policy during the past year. As a result of South Asia's growing population and close ties to Canada, the number of new Canadians coming from countries in the region continued to grow rapidly. In addition, Canada's development assistance program in South Asia remained our largest.

In February 1987, Mr. Clark made his second trip

to South Asia in 14 months, including the first-ever visit to Bangladesh by a Canadian External Affairs Minister. While in New Delhi, Mr. Clark signed a new extradition treaty between Canada and India, and he presided at the Seventh Indian Engineering Trade Fair, at which Canada was the partner country. The opening of a Canadian trade office in Bombay in 1986 provided further evidence of the increased importance attached to trade in the region.

Violence in South Asia continued to be of concern to Canada. Conflicts in India's Punjab state, and the continuing hostility between Sri Lanka's Tamils and Sinhalese continued to threaten political stability and impinged deeply upon Canada's interest in the area.

Although there appeared to be some cause for optimism as negotiations to end the Soviet Union's occupation of Afghanistan continued, the presence of Soviet troops in that country played a major part in regional and international tension. Canada contributed approximately \$19 million in food aid and humanitarian assistance for Afghan refugees in Pakistan, now estimated to number three million.

A positive development in South Asia during the year was the meeting in Bangalore of the heads of seven countries (Bangladesh, Bhutan, India, Maldives, Nepal, Pakistan and Sri Lanka) for the second Summit of the South Asian Association for Regional Co-operation (SAARC). In addition to examining areas of potential regional co-operation, the Summit provided a forum for dialogue between nations in an area which remains rife with bilateral disputes. The countries present also agreed to the establishment of a permanent SAARC secretariat at Kathmandu, Nepal. Following the summit, Prime Minister Mulroney wrote to Indian Prime Minister Rajiv Gandhi, the newly appointed SAARC chair, to express Canada's support for the objectives of the association.

Southeast Asia

Canada continued during the past year to develop its relations with the countries of Southeast Asia, particularly the member states of ASEAN. The economic growth and strategic importance of the region have led to its increasing significance in Canadian foreign policy.

The year featured a number of visits between Canadian officials and representatives of nations in the area, highlighted by the visit of Thai Crown Prince Vajiralongkorn to EXPO 86 in Vancouver in July. In addition, Thailand's Ministers of Science,

Technology, Energy and Industry led missions to Canada later in the year. The Governor General, the Right Honourable Jeanne Sauvé, travelled to Thailand in March 1987, accompanied by the Minister for External Relations.

A number of Indonesian ministers visited EXPO 86 to demonstrate the importance which Indonesia attached to its participation, and to its pavilion. In February 1987, the Indonesian Minister of Foreign Affairs, Dr. Mochtar Kusumaatmadja, visited Ottawa for bilateral discussions. In July 1986, Mr. Clark made an official visit to the Philippines following his attendance at the ASEAN Foreign Ministers Conference.

Two-way trade in 1986 between Canada and the member countries of ASEAN showed an increase over 1985. Trade with Singapore was \$357 million, Indonesia \$355 million, Thailand \$259 million, Malaysia \$253 million and the Philippines \$159 million. With the exception of Indonesia, which continued to run a trade deficit with Canada, the balance of trade shifted in favor of all other ASEAN countries in 1986.

The Singapore Trade Development Board opened an office in Toronto in 1986, while the provinces of Ontario and Quebec each opened an office in Singapore. During October, a major Canada-Malaysia conference was held in Ottawa for discussions on trade, development and economic relations and was attended by the Malaysian Foreign Minister, Dato' Rais Yatim. The Canada-Indonesia Business Council was established to promote the development of business interests, investment and trade between Canada and Indonesia. Canada continues to provide significant development assistance to Southeast Asian countries, and to co-operate with measures to stem the drug trade in the area.

Association of Southeast Asian Nations (ASEAN)

During the year there was a continuation of the healthy development of relations between Canada and the Association of Southeast Asian Nations (Brunei, Indonesia, Malaysia, the Philippines, Singapore and Thailand). As positive contributors to peace, stability and free-market development in Southeast Asia, the ASEAN countries attract both strong political support and development co-operation from Canada.

At the annual ASEAN Foreign Ministers Post-Ministerial Conference in Manila in June 1986, Mr.

Clark reaffirmed Canada's support for the ASEAN position that Vietnam withdraw its forces from Cambodia. In addition, he pledged further humanitarian support for the non-communist elements of the Coalition Government of Democratic Kampuchea. He announced the establishment of funds directed at facilitating marketing seminars and trade missions. Other new Canadian initiatives included enhanced efforts in human resource development.

At the November 1986 meeting of the Joint Co-operation Committee (established under the 1982 Canada-ASEAN Economic Co-operation Agreement), Canada followed up on these commitments by proposing a \$600,000 scholarship program, as well as a human resource development fund in the amount of \$750,000. In Canada and ASEAN, the Canada-ASEAN Business Council was founded to help promote bilateral trade and investment.

As further evidence of strong Canadian ties with the group, ASEAN representatives participated in a Pacific Economic Co-operation meeting in Vancouver in November 1986. In addition, the Asia Pacific Foundation of Canada sponsored a Canada-Thailand Dialogue on Trade and Investment, held in Bangkok in December 1986.

Public affairs

The focus for public affairs in Australia centred on Canada's entry in the America's Cup race. At the Perth America's Cup International Exhibition, the Canadian exhibit won the award for artistic excellence. Also in Perth, Canada was well represented by various performing arts groups during the cultural festival. In India the visit by Mr. Clark and our major participation in the Engineering Trade Fair provided impetus for a Canada Week in New Delhi and Bombay. Among the participants were the RCMP band, guitarist Liona Boyd, and the Anna Wyman dancers, and there were exhibits, film showings, and a Canadian food fête. In China, the public affairs program continued to expand as the department intensified its program of cultural exchanges. A cultural delegation headed by Mr. Song Muwen, deputy minister of the ministry of culture, toured Canada in September to meet with federal and provincial officials in the cultural field and visit Canadian cultural institutions. Mr. Huang XinBai, senior commissioner of the state education commission, also visited the department and toured Canada in November to discuss the various dimensions of our educational exchanges. The public affairs program

for Japan received added emphasis during the year under review when Cabinet approved the recommendation that the department's international cultural relations program be expanded in countries of greatest priority. In September, the department received a cultural delegation from Japan to renew an intensified cultural program for the forthcoming year. These cultural consultations marked the tenth anniversary of the signing of the Canada-Japan Cultural Agreement.

Immigration

In 1986, the Asia and Pacific region accounted for the largest source of immigrants to Canada in all three major categories: family immigration, humanitarian immigration and business immigration. Canadian posts in Hong Kong, Bangkok, Manila, New Delhi and Islamabad were visited by members of the Standing Committee on Labour, Employment and Immigration, who examined family class processing and recommended ways to facilitate and expedite family reunion cases, many of which have been acted upon and others are under study.

Canada continued to do its share in resettling Indochinese displaced persons under relaxed selection criteria while supporting steps by the UN High Commissioner for Refugees to seek alternative durable solutions for the bulk of new arrivals. In addition, greater emphasis was placed on assisting Iranians and Afghans identified by the UNHCR throughout the area.

Business immigration was also a major focus. Some 800 entrepreneurs and their families were accepted from Hong Kong and they brought almost 700 million dollars to Canada and created or retained more than 4,000 jobs.

Many tourists from the region visited EXPO 86. Students from Asia continued to form the largest part of Canada's foreign student population. The region was also the source of growing numbers of temporary workers, most of whom were to be employed as domestics.

Regional trade patterns

As can be seen from Table 1, the value of Canada's trade with the Asia Pacific region has been about 10% of Canada's total world trade. The Asia-Pacific Region having surpassed Europe as a market for Canadian exports, ranks second only to the U.S.A. in

importance. The pattern of trade on a country-by-country basis is evident from Table 2.

Application—Using the tables and the textual

information provided, it should be a simple matter to devise suitable questions for classroom use.

Table 1
Canada's principal trading regions
merchandise exports, imports and trade balances
(Millions of Canadian dollars)

Merchandise trade with:	Exports 1986	Year-over-year percent change 86/85	Imports 1986	Year-over-year percent change 86/85	Trade balance 1985	Trade balance 1986
World	120 494.4	0.9%	112 678.0	8.0%	15 119.3	7 816.9
United States	93 182.3	0.1%	77 367.0	4.8%	19 234.0	15 815.3
Europe	10 834.7	7.3%	15 176.5	18.1%	(2 748.1)	(4 341.8)
Western Europe	9 233.1	12.7%	14 841.1	18.2%	(4 362.2)	(5 608.1)
of which EEC (12)	8 161.0	15.2%	12 811.7	18.6%	(3 715.0)	(4 650.7)
Eastern Europe & U.S.S.R.	1 601.6	-16.2%	355.4	13.2%	1 614.1	1 266.3
Asia-Pacific	11 105.2	0.7%	14 543.3	23.0%	(799.9)	(3 438.1)
Asia	10 271.9	1.2%	13 857.2	23.5%	(1 072.9)	(3 585.3)
of which Japan	5 933.9	3.4%	7 626.3	24.7%	(377.7)	(1 692.4)
China	1 108.3	-14.5%	566.6	40.4%	893.3	541.7
Pacific	833.3	-5.1%	686.1	13.4%	273.1	147.2
Latin America	3 340.9	14.5%	3 979.4	-10.7%	(1 540.3)	(638.5)
South America	1 782.0	23.2%	1 894.7	-20.9%	(949.0)	(112.7)
Central America & Caribbean	1 558.9	6.0%	2 084.7	1.1%	(591.2)	(525.8)
Africa-Middle East	1 999.2	-14.5%	1 638.2	16.6%	933.6	361.0
Middle East	1 112.5	-11.7%	628.3	69.3%	888.1	484.2
Africa	886.7	-17.8%	1 009.9	-2.3%	45.5	(123.2)

Table 2
Canada's trade with Asia-Pacific
 (Millions of Canadian dollars)

	<i>Exports 1985</i>	<i>Imports 1985</i>	<i>Surplus (Deficit)</i>	<i>Exports 1986</i>	<i>Imports 1986</i>	<i>Surplus (Deficit)</i>
<i>Pacific Rim</i>						
Australia	624.6	385.6	239.0	621.9	504.7	117.2
People's R. China	1 259.3	403.5	855.8	1 097.5	566.5	531.0
Fiji	2.2	6.6	(4.4)	5.9	4.8	1.1
Hong Kong	322.8	886.6	(546.0)	313.5	1 041.6	(728.2)
Indonesia	257.6	81.8	175.8	240.0	113.1	126.9
Japan	5 745.3	6 113.4	(368.1)	5 906.8	7 625.0	(1 718.2)
Korea, South	775.6	1 607.0	(831.4)	956.5	1 749.6	(793.1)
Malaysia	204.4	146.1	58.3	103.6	149.6	(46.0)
New Zealand	186.7	160.4	26.3	149.1	175.1	(26.0)
Papua N.G.	1.8	51.1	(49.3)	11.8	5.4	11.2
Philippines	45.8	109.1	(63.3)	49.4	108.9	(59.5)
Singapore	106.4	210.5	(104.1)	146.3	211.0	(64.7)
Taiwan	429.6	1 286.1	(856.5)	597.4	1 743.8	(1 146.3)
Thailand	127.0	108.7	18.3	105.3	150.0	(44.7)
Other countries	8.5	15.7	(7.2)	14.0	27.4	(13.4)
Total	10 097.4	11 572.2	(1 474.8)	10 319.0	14 171.5	(3 852.2)
<i>Other Asia</i>						
Bangladesh	105.8	16.4	90.4	101.2	18.5	82.8
Burma	5.3	0.8	4.5	0.3	1.6	(1.2)
India	488.7	168.2	320.5	346.6	165.5	181.1
Pakistan	94.1	30.0	64.1	64.8	146.9	(82.1)
Sri Lanka	22.4	33.0	(10.6)	28.9	35.8	(6.9)
Other countries	1.3	50.7	0.6	1.3	0.9	0.4
Total	718.6	249.1	469.5	543.2	369.1	174.1
Grand total	10 816.0	11 821.3	(1 005.3)	10 862.1	14 540.6	(3 678.5)

THE PACIFIC RIM—GATEWAY TO THE FUTURE

Gordon Jones

Dr. Jones is a consultant with Educational Travel Planning and Research. This article is adapted from the text of a talk he presented during "Pacific Rim Day" at Chilliwack Junior Secondary School on April 21, 1988.

Reasons for our interest in the Pacific Rim

The Pacific Rim, a diverse yet homogeneous group of nations, all have essentially the same idea: to make the 21st century the century of the Pacific. I should like to give you an overview as to why our understanding of the Pacific Rim is so important to us as we stand on the threshold of the 21st century.

From the Ginza in Tokyo and the Great Wall of China in the north: to the opera house in Sydney and the Arnheim land of Australia in the south: from the glaciers of Alaska to the warm beaches of Mexico and South America, we have the Pacific Rim!

And in between we have cosmopolitan cities such as Seoul, home of the 1988 summer olympics, in the Republic of Korea. The bustling Hong Kong, possibly to be replaced in importance some nine years hence in an even more active Singapore. Thailand with its glistening temples, Papua New Guinea and its teaming jungles still hiding relics of the Pacific War, the mudmen, and a way of life just barely removed from the Stone Age. New Zealand with its Maori tribesmen, and a sheep population four times that of the human population. Restful Fiji and Morea in Tahiti. Such is the diversity of the Pacific Rim.

There is a richness in the differences experienced within the region; yet there is an excitement stirring in a number of these countries about the prospect for the future. In spite of the diversity there is a sameness that will unite the people in a new rebirth or renaissance. You will be able to be part of that rebirth in the not too distant future. You must make an effort to be part of this new awaking.

The Pacific Rim is of increasing geographical and political importance to all of us in Canada and certainly to us in British Columbia. To succeed in our study of the Pacific Rim, we must become aware of the cultural aspects that unite and yet divide our various countries.

As we approach the next century we will find it increasingly essential to understand our Pacific neighbors, and to ensure that they understand us. The Asia-Pacific countries are probably less knowl-

edgeable about Canada than about the United States, Australia, and Japan, all of whom have been working for some years now to ensure that the Asian nations know about them.

From the Asian point of view, Canada is still mainly looked upon as the "new family on the block." A lot remains for us to do in order to be fully accepted.

For years the Atlantic community and Europe have been the centre of the world, at least according to world maps still present in many of our British Columbia schools.

Early Canadians heard "go west young man, go west." Present-day Canadians hear the same thing. The challenge is to the West, to the Pacific region. The emphasis in our business, educational, and professional relations has now switched to the Pacific. The United States is still our largest customer and our most frequent educational associate, but the Asia-Pacific region has surpassed Europe as our number two customer. If the 20th century was the century of the Atlantic community, then surely the 21st century will be the century of the Pacific. Future school maps will reflect the new era. For example, we fly to London, England, in about nine hours. We fly to Rome, Italy in 12 to 13 hours. But, we can also fly to Tokyo, Japan, in roughly nine hours, and now non-stop to Hong Kong in some 12 to 13 hours. We cannot ignore the Pacific Rim as we did in the past.

Sub Regions of the Pacific Rim and their characteristics

Several terms are currently used to describe the Pacific region: the Pacific Rim, the Pacific Basin, and the Pacific Economic Community. No matter what you call it, the region is made up of five major areas, namely: *advanced counties*, which include Australia, the U.S.A., New Zealand, Japan, and Canada; *the Asian NIC's*, that is, the newly industrialized countries of Hong Kong, Korea, and Taiwan; *ASEAN*, the six-nation group known as the Association of

Southeast Asia Nations (Indonesia, Malaysia, Brunei, the Philippines, Singapore, and Thailand); the *Island Countries* of Fiji, French Polynesia, Papua New Guinea, Vanuata, the Solomon Islands, Western Samoa, and various lesser islands.

The last of the generally recognized Pacific economic community areas are the *Latin-American Countries*.

A sixth area is overlooked: the People's Republic of China, with a fifth of the world's population. This country, which borders the northwest of the rim may just be the critical factor in the future development of the Pacific community. Consider the population alone! If we now include ASEAN, Japan, Korea, Taiwan, and Hong Kong, we have a third of the world's population. If we add Australia and New Zealand and the eastern Pacific Rim, we are looking at more than half the population of the planet. And consider what is projected to happen to the population by the 21st century. While the advanced countries are projected to have a 13% increase, with Canada slated for a 16% jump and the U.S.A. some 13%, the world population has a projected increase of 25%. The Pacific economic community will grow by 29%. For ASEAN, a 46% increase is anticipated; that is, nearly *double* the projected world increase, and led by the Philippines with a 53% increase.

The principal problem that we will face in the future is to understand the cultural differences existing among these 2½ billion people. Three of the world's fastest growing economies are located in this region (Korea, Singapore, and Taiwan); yet Canada tends to ignore these countries in favor of Japan and China. Korea, Singapore, and Taiwan, in terms of economic growth, will continue to outperform most other global regions. Canada's western provinces, in particular, can benefit from the economic strength of the Pacific Basin—provided we have well-educated young people who are prepared to lead the way.

Some Pacific Rim nations and their characteristics

We probably have varying pictures in our minds of the countries in the Asia-Pacific region of the Pacific Rim. Some views have been influenced by films. *The King and I*, and *The Bridge of the River Kwai* have probably left varying impressions of Thailand; yet to mention *The King and I* to a Thai citizen could prove embarrassing. To this day, the film is banned in Thailand. It degrades the Royal Family. It pokes fun at the king!

Let's now review several countries where Canadian business and professional interchange are already occurring—countries in which Canadian students may carry out some post secondary study. Let us consider some of the history, contemporary politics, and lifestyle of importance as we move toward the 21st century.

ASEAN

The Association of Southeast Asian Nations (ASEAN), is a destination of growing importance to British Columbians. ASEAN has 2.4% of the world's area, but 5.4% of the population. ASEAN has 8.3% of the Pacific economic communities area, but 30% of the population, one of the ASEAN nations, Indonesia, is the world's fifth most populous; Brunei, the most recent member of ASEAN, has the world's highest per-person GNP (even though most of it belongs to one or two persons!)

ASEAN covers an area three times the combined area of the United Kingdom, France, and the Federal Republic of Germany. On the other hand, ASEAN is one-third the size of Canada, but it has a population eleven times that of Canada. ASEAN has a population density of 86 persons per square kilometre; Canada's density is two persons.

ASEAN land is fertile and rich in resources such as tin, rubber, oil, and natural gas.

By the way, while ASEAN is a regional co-operation organization, and its member countries have abided by their commitment to peace and prosperity of the region through co-operation, these members countries have by no means abrogated their national independence.

While recognizing the strength of co-operation and solidarity, ASEAN is also willing to accept individual differences among member countries.

In being so strong yet flexible, ASEAN is growing and will serve as the cornerstone for peace and prosperity in the region. The basic foreign policy of ASEAN is to pursue friendly relations with all nations regardless of differences in ideology and political systems, provided these nations share a common purpose. Would that this concept could be extended to include all of the Pacific Basin countries.

INDONESIA

Indonesia is the fifth largest in the world in population; the third largest in the Pacific community; and the largest in ASEAN. It is also the largest archipelago in the world, with 13,677 islands, half of which (6,044) are inhabited. The archipelago, if

superimposed on Canada, would extend from Vancouver to Ottawa.

Of all the islands in Indonesia, Sumatra is the largest, with Lake Toba and Bukitingi the most interesting cultural destinations. The island of Java, with more than 80 million people, is the most populated area in the world (with the exception of the city state of Singapore). Jakarta, with its 6½ million people, is the capital city. More than 40% of Indonesia's industrial zone is near Surabaya. Jakarta is a congested city, and car travel may take three to four times longer than you expect. The Indonesian government is taking steps to relieve congestion by encouraging Javanese to immigrate to the islands of Kalimantan, Sulawesi, and Irian Java. Bali, on the other hand, is the smallest of the major islands and a favorite tourist and cultural centre.

With a population just short of 150 million, Indonesia ranks fifth after China, India, U.S.S.R., and the U.S.A. Within this population live 300+ distinctive ethnic groups. More than half the population is under twenty years of age.

Indonesia's history has led to a very diverse country. Hinduism first came to Indonesia in the first century A.D. In the eighth century came the Buddhists, who built the towering temple of Borobudur. Then in the 15th century, the first Moslem kingdom was established in Java. Muslims now account for 90% of the population. Should you visit Indonesia, remember that alcoholic drinks are not essential in social situations. It is impolite to consume proffered drink or food until invited by the host to do so. Modesty of approach is well regarded. Only the right hand is used for giving or receiving, and please, do not crook your finger to call someone! Between 18:45 and 19:15 is evening prayer—don't phone your Muslim friend at that time. All of these seemingly small points are of importance in any social or business exchange in that country.

People

The per capita income (in U.S. dollars) for Indonesia is \$530, the lowest of any of the Pacific Rim countries. (Canada's is about \$12,000). Yet while Indonesians are poor financially, they are one of the richest in friendship. While they may be among the most difficult with whom to conclude a business agreement, they are among the most deserving of the ASEAN countries, of Canadian assistance.

A look at the traffic on Jakarta streets would certainly give little evidence of financial problems. The visitor in Jakarta must expect delays in heading

for appointments. The Betjak, or Indonesian tri-shaw, will often make faster time than the auto.

Jakarta is Asia's newest adventure city, providing luxury hotels and the usual beggar. The presidential residence, known as the Jakarta *White House* is just a few blocks from the exotic harbor and fishing docks.

Education in the country is still a major problem—one that I believe Canada could do more to help improve. As I listen to complaints of my colleagues about their lot, I have to wonder if they would complain quite so much after seeing some of the conditions of our Pacific Rim neighbors in Indonesia.

The local schools do their best to cope with overcrowding, lack of equipment, and poorly paid and poorly trained teachers. Under-the-table payments to teachers from parents to give extra help to specific students is a way of life for a teaching profession that is paid less than a store clerk.

Top priority of the ministry of education and culture is the further development of vocational training. It is attempting to develop a *cultural pluralism*—not easy with more than 300 distinct ethnic groups.

In spite of good intentions, there is a serious need of continued outside assistance with the development of curriculum and a flexible approach to career training. Participation in elementary school education is 98%, participation drops to 28% for secondary education, and no more than 2% of the 20-24-year-old population are in post-secondary education or training. Enrollment in the school system is doubling every five years, thus posing an enormous challenge to the authorities.

THAILAND

The kingdom of Thailand, formerly Siam, is the size of British Columbia South of Prince Rupert. Thailand stretches from Laos to Burma in the North (The Golden Triangle), to Kampuchea on the southeast and Malaysia on the extreme south.

It is a country of just under 50 million people, most of whom are engaged in agriculture. Bangkok, with its 5 million plus population, is the seat of government, business, education, and commerce. The northern city of Chiang Mai, which borders the *Golden Triangle*, is the second largest Thai city, with one million people.

Thailand is an old nation with a well-established and distinctive culture, a governmental system, and other attributes of a civilized country. While Thailand has a long tradition of authoritarian rule, whether in the form of an absolute monarchy or more recently a military government, in the main, the basic freedom of the Thais has not been violated.

One can safely generalize that love of freedom and liberty, generosity, religious tolerance and an absence of ethnic prejudices make up the Thai character.

Approximately 80% of the population are Thai, and 10% Chinese. Respect for Buddha's teachings require respect for all visible manifestations of the religion: monks, images, and temples. Monks are accorded the status of superior beings, regardless of their social origin. For example, a man must pay reverence to his own son or servant once he is ordained. Monks acceptance of alms from lay people is viewed not as begging but as assisting common people in their religious and moral improvement.

Thailand is the storeybook of the east. It is the home of many temples, elephants, and glittering dancers. The people at all levels of society display a sincere high degree of respect for religion and the monarchy.

Good Thai manners require one to speak softly, smile easily, always act politely, and display full consideration for the comfort and dignity of others. Respectful behavior toward elders is normally demonstrated; easy familiarity between generations is discouraged.

For the Thai, the head is the seat of the soul. It is thus appropriate to avoid touching the heads of others. Similarly, the feet are base. One should make the feet as inconspicuous as possible. Shoes are scorned and must be removed on entering most homes and all temples.

The Thais like to please others and will avoid unnecessary arguing or discord. Therefore, avoid asking a leading question. The "Dutch treat," known locally as "American share," is frowned on and seldom practised. The Western handshake is accepted in business circles more as a concession to westerners, but the *Wai* gesture is generally preferred.

While the country has a 100% participation rate at the elementary level, the rate drops to 30% for those of secondary age. For those of post-secondary age (20 to 24 years), participation is 13%. The principle policy is to recognize the importance of improvements in economic structures and rural development in order to upgrade the quality of life of the citizens in the rural area and thus to help them become self-reliant. As a result, the expansion of education opportunities to the citizens in the communities is an urgent task.

SINGAPORE

The Republic of Singapore is a city state consisting of the island of Singapore and some 57 islets; it is

about 82 miles north of the equator. The main island is about 25 miles long and 14 miles wide. Its coastline is about 80 miles long.

Singapore's central position in southeast Asia is augmented by its natural harbor; it is the world's second busiest port. In addition, Singapore has become the world's third largest oil-refining centre. An important centre of banking, insurance, and commerce, it is a base for many international corporations.

While Singapore is small in size (about that of Metro Toronto), it houses a population of 2½ million, giving it a population density of 2400 persons per square kilometre. This density is exceeded only by Hong Kong, with 5200 per square kilometre. The estimated population increase to the year 2000 is 25%. Singapore has one of the higher per capita incomes of \$5240 (U.S.), slightly higher than Hong Kong's \$5100, and surpassed only by the advanced countries (Canada = \$11,400; U.S.A. = \$12,820; N.Z. = \$7,700).

The parliament of the Republic of Singapore is unicameral. The government is composed of the *People's Action Party*, with prime minister Lee Kuan as the leader. An older generation of political leaders has continued to dominate the political scene. It is backed by a younger group of technocrats who find themselves exerting a growing influence on policy formulation. Singapore has no natural resources, as a result, the economy depends on the industrious labour force, a vital geographical position, and an *intellectual* population within the government.

While the country is considered to be a democracy, the government retains control over a number of aspects that westerners might consider to infringe personal freedoms. Certain topics of race, religion, and language could land one in jail without a trial.

Singapore's population is just under 2½ million. The country is a multiracial secular state with complete tolerance of all religions. The population is predominately Chinese (75%). The country has four official languages: Malay, Mandarin, Tamil, and English. The national language is Malay, but English is the language of government and business. By law, English must be taught in the schools as the prime language. Singapore is a young country, with 42% under 20 years of age.

Singapore may a plural society embarking on a program of social experimentation. One controversial experiment would have upper socio-economic, highly educated men and women have larger families than is the norm. In this manner the calibre of children will be higher, and a greater number of

"elites" will be available for the future. At the same time, women with less than a Grade 8 education and who are classed in the lower socio-economic class will be financially rewarded for *not* having children.

Primary education is 100%, secondary is 55%, but only 8% of those 20 to 24 years of age are enrolled in post-secondary education. A policy emphasizing the upgrading of employees skills, higher productivity, and the use of capital-intensive labour-saving devices, and high valued industries is now being followed in order to boost a slowing economy.

REPUBLIC OF KOREA (R.O.K.)

The Korean peninsula extends due south of Manchuria providing a mountainous land bridge between North Asia and the outside world. The peninsula is about 600 miles in north-south length and 130 miles wide at its narrowest point. The shortest distance between Korea at Pusan and Japan is 120 miles. Korea is characterized by hills and mountains, which account for nearly 80% of its territory.

Late in the 19th century Korea became the battleground of foreign power conflicts for influence in North Asia. In 1910, Japan annexed Korea. After liberation in August 1945, the U.S.S.R. and the U.S.A. agreed on a temporary division into north and south at the 38th parallel. The attack from North Korea on June 25, 1950 launched three years of further suffering.

Today in the no man's land that separates north and south near Panmunjom, American and South Korean guards keep an eye on the north. More than three decades after the end of the Korean War, the talks in Panmunjom seem to remain in the freeze frame.

While normal political activity has returned to the country, a higher than normal degree of political and social control than is considered the norm in Western societies is still evident. Over the past several years the R.O.K. government has been shaken by several incidents: the U.S.S.R. Air Force's shooting down of a Korean airlines plane, a bomb explosion in Rangoon, clearly intended to kill the president of Korea on a visit, the fire bombings of U.S.A. information offices, and recent student riots or protests in Seoul. With the summer olympics just several months away the rather provocative demands being made by North Korea would seem to lead the South Korean government to move more slowly on further democratization.

On the surface, things look peaceful. People carry on a relatively normal life. The shopping centres are busy but Seoul is less than 30 miles from the *truce area*. This is evident on the trip to the 38th parallel. Military roadblocks on the outskirts of the capital; cement tank-traps across the country side; pill-boxes; the American garrison of Camp Kitty-Hawk; and a strict prohibition on taking photos. And in Seoul itself, the armed guards at government buildings; the prohibition of military or civilian aircraft from overflying Seoul at any time; the extra wide highways at various locations that may be turned into military landing strips. The underground shopping plazas are plentiful and are used once a month as shelters during the country's defence drills.

With a new generation that has no real memory of the Japanese occupations and only a faint recollection of the Korean War, closer ties with Tokyo, a desire for friendlier relations with China, and a gradual improvement of relations with the U.S.S.R. are likely. Such moves will alter the south's dependent relations with the U.S.A. A more independent and assertive R.O.K. is bound to emerge.

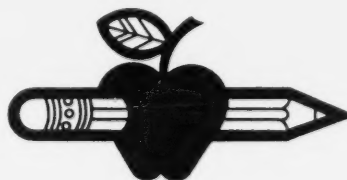
Conclusion

The Pacific Rim is widely divergent. Yet there is unity within the area with a general desire to understand and co-operate with peoples of the other countries.

As far as east and southeast Asia are concerned, Canada is the *new family on the block*. We have taken years to realize that the area exists, let alone to realize its social and economic importance. Therefore, recognize that some of these countries are not enthusiastic about *our* recent overtures. They have existed for years without too much recognition by or assistance from us.

The countries I have talked about, and others that have not been considered here, have retained the "work ethic."

Are you preparing yourself through your education to enter the 21st century in the mainstream of the Pacific Rim community?



Case Studies

TEACHING ABOUT THAILAND

Geoff Potter

Why study Thailand?

Probably no two countries in the world are more different from each other than Canada and Thailand. Neither had cause to know the other until the latter part of what we call the 20th century and they call the 26th. *Pacific Rim* means little to most Canadians; it usually means Japan to most British Columbians. *Canada* means little to most Thai.

But have you looked at the clothing labels in some department stores lately? Or at the rice and the canned tropical fruit in the supermarkets? Or at expensive Christian Dior, St. Laurent, and Cartier accessories? "Made in Thailand." And if you're fortunate enough to own a couple of good rubies, there's a good chance that they came from Thailand too. What occurred 25 years ago in Japan, a decade ago in Taiwan, and just two or three years ago in Korea, is now beginning in Thailand. So, if economic history is about to repeat itself for the fourth time in three decades, now is the time for our children to learn about this extraordinary Pacific-Rim country with which we are beginning to trade.

With virtually no provision in the curriculum, and few resources for even modest reference to the country, it is initially difficult to know what to focus on and where to direct our students' attention. Here are some personal observations and suggestions:

Thailand is so exotic that it's a delight to study. Where else in the world has a godlike king, and Buddhas taller than any European cathedral spire? And mountain slopes ablaze with the color of opium poppies? And city traffic that makes driving in Rome and Paris seem easy?

It's not all beautiful. Living in Thailand is both peaceful

and harsh. Although most people are employed, incomes are low, and health care often inadequate. Thirty percent of the Thai people are illiterate. Thailand has been at war with, or defending itself against, three of its four neighbors for centuries and is still embroiled in this seemingly endless struggle to remain one of the few countries on earth that has never been colonized. The word *Thai* means "free."

Being constantly on the defensive and preferring in recent times to negotiate themselves out of a threatening situation have forced the Thai people to compromise. The king is like a god to them, but their government is under military control. Their capital, Bangkok, is one of Asia's great financial and corporate centres, but it's also a dangerous place, polluted and congested. Comfortable two decades ago with three million people, it currently has close to eight million. "Life is difficult," said the Buddha, and in the best traditions of their country's official

religion, the Thai have created a city that proves his point.

Four colorful themes

Our recent economic interest in Pacific Rim countries is reason enough for us to teach our students about Thailand. There are, however, aspects of Thai social history that bring study of the country to life in colorful and intriguing ways. The mythological story of Rama and Tossakan, which is probably known, enacted, and danced by virtually every Thai child, is one example. The historical account of the Thai-Burmese wars and the sacking of the ancient capital, Ayudhya, is another. The interweaving of Buddhism into the fabric of daily life is a third; and modern Thailand's love for its extraordinary King



Bhumipol Adulyadej is a fourth story worth telling.

The attraction of these four elements of Thai history and culture from an instructional point of view lies in the range of insights they provide into the nature of the Thai people. The story of Rama and Toussakan as painted on the 110 metres of the walls of the Grand Palace in Bangkok is both an absorbing piece of art and a powerful description of the bond between the king and the supernatural, a bond every Thai acknowledges today. Similarly the ruins of Ayudhya are not only a living reminder of the devastating and seemingly endless wars with Burma but also a symbol of the Thai people's determination to defend their freedom.

A man who took me on my first visit to Ayudhya in 1985 wept as he told me the story.

Events and narratives such as these form the backcloth against which modern Thai live out their daily relationship with Lord Buddha and the King. Statues of the Buddha are in every home, and always beside them are pictures of the king and his ancestors. All are paid homage each day.

Overview

I shall tell you something about Thailand, some geographic and demographic facts, and then introduce you more completely to some of the events and characters of Thai culture that may help us to introduce our children to that country. I'll briefly tell you the story of Rama and Toussakan, and some highlights of the Thai-Burmese wars. Then, I'll introduce you to one of the most extraordinary men on earth: the poet, musician, linguist, and agricultural scientist, Bhumipol, Rama IX, the King of Thailand.

Geography in a nutshell

Thailand is north of Malaysia, east of Burma, west of Kampuchea, and south of Laos. In area it is about 320,000 square kilometres, roughly the same size as France or Spain, and about a third the size of British Columbia. It has a population of 57 million. The heart of Thailand is the "lord of all rivers," the *Chao Phraya*, whose basin is 96,000 square kilometres and comprises the richest rice growing area in the world. Where the river meets the sea, Thailand is flat. Very flat. Bangkok is only 2 m above sea level, and it floods several times each rainy season. By contrast, northern Thailand, where the river rises, is a thickly

forested, mountainous area whose highest peak is 2700 m. Only in the mountains do the Thai find some relief from their oppressively hot climate. In Bangkok, the weather fluctuates between hot and dry and hot and wet.

The dominant aspect of the human geography

Thai culture is an intricately woven tapestry of mythology, history, Buddhism, and dance. For the Thai people, acting and dancing interweave as one. This 3000-year-old culture has produced numerous stories and legends, but one classic piece describes better than any other the emergence of the god-king. This is the Ramakien, a Thai version of the Ramayana, a story well known by every Thai child. The complete story takes 700 hours to dance. The shortened version goes like this: Tossakan, the King of the Demons has stolen Sida, the beautiful wife of King Rama. Determined to get her back, Rama prepares for battle and sends his monkey servant, the indestructible Hanuman to rescue her. There are several dramatic versions of Hanuman's adventures among the Demons. In one, he is captured and set afire. Laughing, he dances from rooftop to rooftop in Tossakan's city, burning the place to the ground. Rama is deceived into believing that Sida is dead, and in a particularly poignant scene, he discovers what he believes to be her body floating in the river. The final battle begins. But Tossakan is also indestructible. His soul is hidden in a box in a mountain cave. Rama sends Hanuman to retrieve the box. The fortunes of battle sway back and forth until Hanuman returns with the box and releases Tossakan's soul. Mortal again, Tossakan knows he has lost. Rama kills him and is reunited with Sida.

James Basche (1971) wrote the following description of one dance drama of the Ramakien that he saw at the National Theatre in Bangkok:

"In one battle scene of the Ramakien, a leader of the demon army is fighting from the back of an elephant [that] is able to fly through the air. The elephant is attacked by one of the monkey generals, who severs the elephant's head from its body. When this scene was played, an artificial elephant, which appeared to the audience to be full size, flew across the stage in the battle, and when the head fell from the body, stage blood made the scene extremely vivid and effective."

Historical context

The Ramakien is often performed among the ruins of Ayudhya, the old capital of Thailand. Ayudhya was, 600 years ago, one of the most important kingdoms in southern Asia. Founded by Prince Uthong in 1351, Ayudhya was a link in a chain of Buddhist history that began with King Asoka in India and has continued to the present day. The link was almost severed in 1767, when a huge Burmese army destroyed this almost perfect royal city.

Ayudhya was constantly under attack by the Cambodians from the east and by the Burmese from the west. Some of the battles involved armies far greater than those in any European or American conflict, and causes equally bizarre. Take, for example, the 1563-64 war of the White Elephants. King Chakrapot of Ayadhyia had seven of the reincarnations of a future Buddha, and the King of Burma had none. He asked Chakrapot for two but was refused. The war began. The Thai lost, and four white elephants went back to Burma.

Five years later, in 1569, the Burmese attacked Ayudhya again. They defeated the Thai and rendered it an independent appendage of Burma for 15 years. To assure Thai compliance, they put a vassal king on the throne and took his 14-year-old son, Prince Naresuan, back to Burma as a hostage. Years later, Naresuan returned, became king, and defeated the Burmese in a series of wars, culminating in one of the great legendary battles of Thai history, in 1592. After routing a Burmese army of more than 200,000 men, and finding a further quarter of a million marching on Ayudhya, King Naresuan engaged the Burmese crown prince in single combat on elephant back, and killed him. Westerners have often expressed the wish that leaders who start wars, should fight them instead of sacrificing everyone else. Well, three centuries ago, a Thai King did that.

The power struggles and massive wars of Southeast Asia were carried on with every bit as much determination and fervor as any European conflict. To understand them is to understand a little more clearly the tenuous relationships that have existed for centuries between Thailand and its neighbors. This explains why the Thai cherish their freedom. It may also explain why their Vietnamese neighbors were ready to die for their freedom from colonialism.

In 1767, the Burmese attacked Ayudhya for the last time. They destroyed it. To the Buddhist, the past, the present, and the future are parts of one whole: one stream of time. Although we, who are raised on flow charts, may have difficulty understanding, the

destruction of Ayudhya, in the Thai mind is as relevant today as it was 200 years ago. What we may view as a object of someone else's past, the Thai sees as a fundamental reality of the present, which explains to me why the man who took me to Ayudhya in 1985, stood among the ruins and cried.

A new capital, Bangkok, was established in 1782, and a new royal palace, the Grand Palace, built. Here the Thai people have lived under the rule of the Chakri kings, in relative peace, for two centuries. The present king, Bhumipol Adulyadej, has ruled for 38 years. He is revered by most Thai. He is one of his country's best poets, and a talented musician. He speaks seven languages and is a renowned expert in law, politics, and agriculture. His palace occupies a square mile in the centre of Bangkok, and in its grounds he has established an experimental rice-growing farm. Highly visible, he spends much of his time in the small towns and villages meeting the people and sponsoring work projects and charities. Stories abound about the kings of Thailand, their opulence, power, and courage, and their determination to keep their people free from invasion. Today, the threat remains. Young men, many of whom spend part of their teen age as monks, become soliders and fight along their country's borders with Kampuchea and Laos. Many of them die, and each year their bodies are ceremonially burned together on one day, by the King.

What to emphasize in the classroom

What then should we tell our students about Thailand? I suggest the following:

1. Its colorful and dramatic history, particularly concerning Ayudhya.
2. **Therevada Buddhism.** Thailand is the most completely Buddhist society on earth. The image of the Buddha is everywhere. His teachings influence virtually ever facet of daily life. In many Thai families, at least one son spends up to a year as a monk, saffron-robed, living in a temple, begging for his food. Currently in Thailand there are more than 300,000 monks and 25,000 monasteries. There are also two Buddhist universities and 7,000 Buddhist schools. The story is perhaps worth telling here, where so many young people are uncertain of their roles in life.

Each year, on Buddha Day in temples around the country, Thais bring their pieces of metal—brass, iron, gold and silver—and the monks melt it all to forge a new Buddha.

3. There are other monarchs in the world besides Queen Elizabeth, and leaders other than Brian Mulroney and Ronald Reagan. **King Bhumipol, Rama IX** is probably one of the best educated and most talented heads of state in the world. His contact with the citizens of his country is probably far more deeply felt than elsewhere.
4. **Mythology.** Stories of Hanuman abound throughout Asia but his daring, clownish exploits in the Ramakien are a delight to read, to watch, and to enact.
5. **Modern Thailand.** We live in one of the most peaceful democracies on earth—probably the most peaceful ever known. The Thai aren't so fortunate. Surrounded by traditional enemies, and constantly defending themselves, they have compromised their personal freedom and accepted a moderate form of military control over a constitutional monarchy. They've suffered in other ways too. Average life expectancy in Thailand is considerably lower than that in Canada. Not enough university places exist for eligible students. Few Thai can afford to travel outside their country. But what these warm-hearted, tough people lack in modern services, they make up for in the depth and pervasiveness of their culture and religious philosophy. As we begin to shrink the Pacific with satellites and fibre-optic cables, the Thais become our neighbors. We're fortunate. Theirs is a deep and fascinating culture, and we have much to gain from the relationship.



—Both the University of Victoria and the University of British Columbia have substantial collections of printed materials about Thailand.

—Three books are listed in the Elementary School Library Collection, 15th Edition:

Harris, R. *The King's White Elephant*.

Stewart, J. *Elephant School*.

Toth, M.D. *Tales from Thailand*.

Lessons from Asia, a collection of educational activities and games, has two packages that contain some pertinent materials.

—#3, which has a segment called "Thailand" and

—#4, which contains material about Buddhism.

Eight videotapes about Thailand are listed in the 1985 NICEM *Index to Educational Videotapes*.

1. *Thailand*. Interviews with Thai U.N. Ambassador Birabhongse about the people and attractions of Thailand. (¾" International Byline Series)
2. *Thailand*. Profile of life aboard a barge on the Chao Phraya River (16 mm and ½" VHS *Children of the World* Series, NFB).
3. *Thailand*. Profile of the life of a fisher boy in a Thai village. (¾" video *Families of the World* series, UNICEF.)
4. *Thailand Bicentennial*. The celebration of the Bicentennial of the Chakri Dynasty and an examination of social, political, and economic problems facing Thailand. (¾" or ½" video. *Journal Films*, Evanston, Illinois).
5. *Thailand—Land of Smiles*. Traditional aspects of Thailand's culture and life (¾" or ½" videotape, *The Asia Studies Series*, Chatsworth Films, UK).
6. *Thailand—Life Along the Klongs*. Profile of a family that lives and works in the canals. (¾" or ¼" video Handel Films, Hollywood).
7. *Thailand: Past and Present*. Description of life in old and modern Thailand. (¾" and ½" video. Coronet Instructional Films, Northbrook, Illinois, U.S.A.)

Resources for teaching

Few instructional resources about Thailand exist, and until more are available, you may have to make your own. I recommend the following resources:

8. *Thailand Today*. Description of traditions and lifestyles in modern Thailand (¾" video World Vision Enterprises New York).

The National Identity Board of the Prime Minister's Office, (Looy Luang Road, Bangkok) publishes a magazine called *Thai Life*, which is light and informative.

For teacher's reference

Basche, J. *Thailand: Law of the free*. 1971 Caplinger, New York.

Donner, Wolf. *The Five Faces of Thailand*. University of Queensland Press, 1982.

Hancock, Susan. "Courting the Orchid Kingdom." *Equity*, 70-73. May 1986.

Kasetsiri, C. *The Rise of Ayudhya*. 1976 Oxford University Press, U.K.

Nuechterlain, D. *Thailand and the struggle for Southeast Asia*. 1965 Cornell University Press, New York.



THE SOCIETAL VALUES OF BRITISH COLUMBIA AND CHINA: A COMPARISON

Graham Dickson

Graham Dickson is former principal of Brackendale Junior Secondary School.

This article explores similarities and differences between values of China and B.C. Wherever possible, interviews were held with individuals in education from both countries who were in a position to provide a perspective on the above considerations. At the end of the article, tables showing the match of values at the societal level are provided.

The dimensions of the discussion are based on Hodgkinson (1979).

Ethos

What is meant by the term *ethos*? Webster's dictionary defines it as "the character, sentiment, or disposition of a community of people, considered as a natural endowment." Ethos is an important component of a society's "national character." We look to philosophies, ideologies (dominant religions or beliefs), history, political beliefs, and observable customs and traditions (including attitudes, beliefs, art forms, and habitual behaviors) as indicators of a people's national character. Inherent in the concept, of course, are the ideas of endurance through time, resistance to change, and uniqueness deriving from a particular society's special place in time, history, and geographical location.

Ideological comparisons

Ideological beliefs derive from the masses' commitment to a series of values transcending reason and requiring a leap of faith or will (Hodgkinson, p.113). These values have, "moreover, a quality of absoluteness" and while "they may

not conflict with rationality, they may well do so." Religious beliefs are values of this nature; so are some different philosophical viewpoints, such as idealism and communism.

In China, communism, as articulated and defined by Mao Tse-tung, has become the overwhelming ideology permeating Chinese society. He is the successor to, and the developer of, the ideas of Marx, Engels, Lenin, and Stalin, but by no means must he be viewed as solely "borrowing" ideas, for his contributions to both the theory and practice of communism are far-reaching, brilliant, and controversial.

In contrast, it is difficult to pinpoint a particular ideology with anywhere near the same impact on British Columbian society. An "all-Chinese consciousness," attributable in part to a singular ideological impress exists, but the same cannot be stated for the inhabitants of

Canada's most western province. British Columbia must be viewed as a subsystem within North America, indeed, the western world. Certainly no individual, no overwhelming philosophical stance has



developed separate from the rich and varied philosophical and religious beliefs that have evolved since the time of Plato and Aristotle. When one throws in the religions of the far east, such as Hinduism, Buddhism, and Islam, one cannot pinpoint a single individual or belief upon which to predicate an ideological value system. Education in the western world today reflects a consolidation of many ideological principles, many in conflict with one another; however, these ideological values are so interwoven and intertwined with custom and tradition, they must be discussed together; whereas, with communism in China Mao's thoughts have been so transcendental that they must be discussed separately.

Central to the thought of Mao is, of course, acceptance of the basic tenets of economic determinism and class struggle. His viewpoint differs from both Marx's and Lenin's in that he identified the peasantry as the source of popular revolution. Only when Mao Tse-tung liberated himself from strict adherence to Marxist ideology and heeded the Chinese peasant did the CCP begin to score successes. This is one of the main reasons why the communist revolution in China was much more popular than the Russian revolution, and why communist ideology permeates the value structure to the degree it does.

Price (1979) describes other contributions to Chinese ideology by Mao. Let us first look at his ideas on human nature. He advocates the following qualities: "serving the people, putting the needs of others before that of self." Next come persistence, hard work, followed by "modesty and the ability to learn from others." These qualities do not imply uniformity, however, for Mao firmly believes in the basic tenet of Marxism that "from each according to his ability, to each according to his needs."

With respect to society, Mao was a firm believer that society is fraught with a perpetual class struggle, with the enemy of the masses shifting and changing as society's elites change. Initially such struggle was seen to have an economic determination, as represented by the conflict between landlord and peasant; however, as social reconstruction proceeded along communist lines, the conflict was between elite and masses. This is an ongoing process; as a result, Mao expounded "perpetual revolution," continually to cleanse society of the influence of pathological subgroups, such as intellectuals, bureaucrats, etc. This revolution may take the form of a whole society movement (such as the cultural revolution of 1966, in which education was totally reformed), or it takes the form of encouraging individuals and groups to undertake criticism and self-criticism as antidotes to

the problem. In doing so, the party provides "insurance against the development of party elitism" and is consistent with the belief that the party should "work closely with the masses in all areas of endeavor." This belief in "mass line," seems antithetical to a further political tenet: "democratic centralism" (control of the political process through a single party, the communist party). Yet the Chinese see these two theories as mutually supportive, and are truly committed to their version of democracy, in keeping with Mao's faith in human nature discussed earlier.

Meta-values, consensual values in China

Meta-values are a function of how ancient religion, philosophy, economics, and government affected societal behavior in China over thousands of years. Crucial to the understanding of Chinese tradition is harmony in society: harmony between humans and nature, humans and government, humans and business, and humans and family. Confucius (551-479 B.C.) is recognized as providing Chinese society with most of the "moral principles" upon which harmony would be preserved. For over 2,000 years, Confucian thought dominated education, government, and culture in China. Confucius believed that people needed standards or rules for life, and rules were developed for a wide range of social activities. He also believed that the self should not come before society, because people had overriding obligations to parents, ancestors, and society as a whole. Resulting meta-values are filial respect for parents, placement of the welfare of the group before the individual, the importance of personal relationships as a foundation of business, as opposed to legal contracting, the preservation of face (not showing one's emotions, feelings in public, and the idea of personal honor), acceptance of one's role in society and its obligations (subservience of women), obligation on behalf of a moral ruler to act in a manner beneficial to his subjects, and reverence for education.

Regarding the latter point, one result was to see the Chinese rulers, even in ancient times, use education as a method to train prospective civil servants. Successful candidates were chosen on merit rather than social standing. Classical writing based on the principles of Confucian thought, stressing moral precepts, became the focus of much study. Examinations, rigorous and demanding, determined civil-service placement. Schools trained prospective scholars for the exams, literacy was revered, and the status of

teachers was elevated to an important role in society. Rigor was heightened, as mastery of the exceptionally complex language demanded prodigious memorization skills. All of these factors have influenced modern educational practice in China.

Some demographic, economic, and technological trends today are causing traditional values to be challenged and, of course, altered. We have already mentioned the ideology of communism. With an emphasis on modernization, and on practical utilitarian policies to achieve it, stress has been placed on many customary aspects of life. In addition, "the shocking history of invasions, pillage and expropriation by western powers during the nineteenth century" (King, p. 166) caused unwanted but enduring reformulation of certain beliefs, the most obvious of which is accepting revolution as appropriate social reconstruction, contrary to the deeply imbedded world, in hiatus during communist consolidation, has begun to reoccur, opening the door to a variety of other trends that have a world-wide impact.

Although the extended family is still a strong unit in China, families are smaller, and parents are separated from the family unit to pursue their individual economic responsibilities. With the influence of movies and modern television, China needs to reinforce *moral education*, "to beef up our guidance of young people's extracurricular activities" (Jinzhi, Yan'Nuo, Huazhong: p. 38). Increasing numbers of young people pursue self-indulgence and materialism, leading to a disinterest in political studies, and apathy toward school. Students spurn agricultural endeavor; yet this "mentality of slighting agriculture is a far cry from the reality and objective needs of the nation that takes agriculture as the foundation of its national economy, and where 80% of the one-billion population are peasants." This fact, combined with unemployment and placement problems for those without high academic qualifications puts a stress on a school system in which academic performance is revered.

A recent ideological change is the reintroduction of limited free enterprise in the economic sector. Individuals are encouraged to work hard for increased pay, or seek individual contract work. Recent articles in the "Chinese Education" journal, have openly debated the merits of the policy of "fixing eyes on money," a term referring to the pursuit of monetary wealth. Such a value was only so recently considered "characteristic of the decadent ideology of ultra egoism and individualism of the bourgeoisie." As a result of these value trends, both overt and subtle pressure has been placed on the school system.

Exhortations for programs to address modernization, political and moral training, and improved academic and vocational development are rife. The Chinese educational system is being thrust into the post-industrial era, and as such, will reflect many of the characteristics of universal educational systems throughout the world. More on that later, after discussing the value systems of British Columbia.

Values reflecting ideology, tradition, and modern trends in British Columbia

The ideological foundations of education in B.C. are not unique to British Columbia. Nor does B.C. have an ancient historical and traditional background like China; as an organized settlement, it has only existed 120 years. Much of its traditional meta-values derive from a complex mix of European cultures, dominated by an English influence, but more "North American" than any other. To present a cogent analysis of ideologies, meta-values, and current value trends, we will look at B.C. in light of our previous analysis of China, and point out salient points of similarity and difference.

Ethos: ideological values, metavalues, and consensual values

The line of demarcation in China between the ideology of communism and the meta-values of ancient tradition is finely drawn. In western society, the driving values are an amalgam of both types. Ideological commitments, consensual and logical values are intertwined and interwoven over centuries of evolution. Let us take, for example, principles or moral precepts deriving from Christianity. Some society members, through an act of faith or will, commit themselves to a life predicted on the teachings of Jesus Christ. But the plethora of sects and denominations demands varying degrees of faithful and practical association; in addition, many society members would never describe themselves as religious (70% in North America, and fewer in British Columbia), but who accept the same moral precepts because of their logical utility, and even others who simply "go along" because of a general acceptance in society of certain expected behaviors. The power of a religious principle as a redictor of individual behavior or action is greatly ameliorated under these circumstances. The sway of hedonistic preference determines societal behavior for some as does ideological commitment for others. Add to this factor

the influence and acceptance of other religions, protected as freedoms of a secular, democratic society, and there is no pervasive ideological force, such as Maoist communism, to direct, mold, and focus the minds and wills of society members.

Western culture has a composite of values that shifts, ebbs, and flows in response to the geographical and historical context of a particular state, and that is often a reflection of unique economic and modernization needs. British Columbia is no exception in lacking a rich historical tradition. But the native peoples of British Columbia would argue that their culture is the true indigenous culture of the area, and that it has a deep-seated historical foundation. Their contribution to B.C.'s mosaic is important, but it has not permeated the value structure of society much beyond their own living areas. Indeed, it might well be considered a culture in retreat, being subsumed under the dominant Western Canadian ethos, which draws upon the heritage of its British forebears and American counterparts, who, in turn, have drawn from the teachings of great thinkers from Plato to Skinner, for many of the values that today condition our society, and in particular, the education component.

Let us begin with the concept of the ideal person. From the Bible we get the qualities of monogamy, honesty, humility, and the family of humankind; from Plato, the development of the intellect and the pursuit of ideals. Aristotle contributes balance, and a purposeful existence; Kant, the concept of an individual in pursuit of moral laws; Hegel, the obligations of the individual to the state; Rousseau, the communion of humankind with nature, the need to protect "natural purity" against the evils of society; Marx, the economically oppressed, in need of collective power, to be obtained through violent overthrow of bourgeois masters; Dewey, a person as an individual determined by interface with experience through the real world, and a problem-solver; Sartre, a person as an isolate in a socially hostile world, striving for individual dignity; Freud, a person driven by sexual proclivities and determined by them; Skinner, a person as a genetically programmed individual simply responding to external stimuli, not creating them.

One thing is clear: on human nature, there is no singular agreement. From this disagreement, however, spring some of the "values" of western society. The first is desirability of individual freedom and a general acceptance that an individual has natural rights to be protected from being subsumed by the collective. What is not agreed upon, is the

number and specificity of these rights. Indeed, the political philosophies of liberalism, conservatism, and socialism (and their many offshoots) derive solely from disagreement on this topic. This leads us to a second value: the right of an individual to "freedom of speech, freedom of religion, and freedom of association," in order to preserve the dialogue rooted so deeply in western philosophy. A third value is a belief in free enterprise, the right of an individual to economic self-determination and to garner recompense limited only by ability to exercise those talents within a competitive system. A fourth is democracy. This is the collective's way of preserving individual freedoms in government and economic endeavor. It does so by encouraging economic competition, sponsoring political parties and universal enfranchisement, the development of constitutions defining individual rights, and the development of a legal system predicated on guaranteeing, through due process and law, the individual to pursue his/her own definition of happiness.

British Columbian society is theoretically organized around those above principles. It is characterized by polarized political parties, both committed to the principles of democracy, but in fundamental disagreement about the nature of individual freedom and the role of government in society. The ruling party has recently been characterized as an "entrepreneurial party"—dedicated to the principles of economic growth, decentralization, and government down-sizing to stimulate individual initiative. British Columbian society is pluralistic, predominantly "Canadian" population (more than one-generation spent in Canada), but with quite large minorities of many cultures, East Indian, Japanese, Chinese, Italian, Portuguese, etc., all of whom bring their own ideals and values to the system. As a result, the values mentioned above are ascribed to, rejected, or interpreted according to varying philosophic and religious beliefs. British Columbia is characterized, as are most western societies, by an emphasis on, and acceptance of, conflict, between philosophy and religion, between humans and nature, and between individual rights and government. This is in direct contrast to the meta-value of harmony, propounded by Confucious, but more consistent with Mao's belief in criticism and perpetual revolution.

Conflicting viewpoints are also the hallmark of philosophical and traditional values concerning the method and practice of education. With reference to only a few names on our earlier philosophical list, this point can be emphasized. Plato, for example,

believed that the source of knowledge is through intellectual pursuit of universal truths. Such knowledge is not constituted of the corporeal world, but found through rising above it and moving toward a mental awareness of ultimate good. Learning is achieved through the dialectic: an idea shared by Hegel, but rejected by more modern philosophers such as Kant, Dewey, Sartre, and the positivist school, led by Wittgenstein and Skinner. Indeed, Wittgenstein stated that "the world is all that there is," and "whereof one cannot speak, one should remain silent"—referring to the belief that all knowledge is simply the result of observed physical experience, and subjective inquiry is insignificant maundering. Realists, such as Aristotle and Bacon, took the midpoint. Aristotle emphasized the role of reason and logic. Bacon introduced the principles of inductive thinking as a new method of learning, a precursor to the modern scientific method. Dewey reintroduced the Roman idea of a utilitarian base for education: pragmatism. He saw learning as a symbiosis of thought and experience, believing that the purpose of education is to correct the ills of society through purposeful action. Kant emphasizes character development and discipline; the Greeks, aesthetic development; the Romans, a utilitarian, vocational base for education. Skinner describes learning as a process of behavioral conditioning; whereas Piaget and Kluckhohn emphasize developmental stages, with the individual in control of learning at different levels of complexity at each stage.

Western society sees many roles and processes inherent in the concept of education. A major consequence is that individuals sending students into the system have different philosophies about what the school system is to accomplish, and how to accomplish it. Such is not the case, however, regarding the basic principles underlying the modern western model of universal education. Greater unanimity exists here, basically because of industrialization and the role education has assumed in preparing citizens to work within modern society. Nicholas (1983) provides us with an insight into the "meta-value" foundations of this system. He describes it as being liberal pragmatic, and "a historical amalgam of nineteenth-century Liberalism and twentieth-century Pragmatism" (Nicholas, p. 7). As such, it has represents the following values: first, it is decentralized, to allow greater flexibility and individual responsiveness. Second, it ameliorates specific cultural differences between immigrant groups that might interfere with the development of a commitment to the meta-values of free enterprise and

democracy, but, in the process, ensures the preservation of those traits that give the culture its own identity (in this way, the British Columbian system and the U.S. system differ significantly). Third, equality is valued. It is interpreted as commitment to a belief in individual freedom, success according to ability, and equal access to all for a basic education. A fourth point: the individual is paramount; the school is to serve his/her needs. Finally, the role of the school is multidimensional; character development, intellectual development, citizenship, and vocational training needs have created a huge diversity of courses and standards, to be addressed, for egalitarian purposes, in a single comprehensive school.

Nicholas sums up by reiterating our earlier point that North American education does not derive from one singular authority, and states that "as might be expected in a pluralistic society, it is rather less coherent and explicit" (Nicholas, p. 8). This trait distinguishes it from that of the People's Republic of China. The Chinese are far more structured in terms of the ideological and value impresses on education than are we in British Columbia.

Preferential values in British Columbia

British Columbia is experiencing a number of changes affecting China, and additional ones because of its transition from an industrial society to a technological one. This factor, combined with the pluralistic (non-consensual) value system in British Columbia, produces a number of conflicting demands on the educational system.

From a social viewpoint, the nuclear family (not an extended family as in China) is under stress. Single-family parenting has doubled since 1970. Drug-dependence, underemployment, equality of the sexes, changing sexual mores, combine with the above factors to lead one to characterize British Columbia society as experiencing a fair degree of social conflict on a regular basis: in this way it differs from China, where harmony is emphasized. Conflict in Chinese society has and does exist, of course (witness the cultural revolution of 1966), but it is more of an exercise of collective will, always mitigated by the meta-value of harmony. Conflict in British Columbian society is entrenched both as a meta-value as well as inherent in differing value systems. Societal debate springs anew and therefore on all new trends and social issues, enhanced by the media penchant for controversy. The continued influx of immigrants from many countries fuels the antithetical nature of

many personal value systems. There are other social manifestations of value fragmentation. Materialism (narcissicism) is on the upswing. This could well be due to the stress the individual has from the collection (more and more people are living in urban areas, employed by large corporations, etc.). As a result, lawsuits relating to the preservation of individual rights and economic welfare are on the increase.

The trend is toward information-processing, service oriented jobs. Traditional resource-based vocations are rapidly diminishing. Specialization and technological improvements require in-depth training and the ability to change jobs when necessary. Society is also becoming aware that resources are finite,

and of the need to curtail social service spending—spurring a trend toward innovative inter-ministry approaches to maximizing the public dollar's impact in addressing the needs of unemployment, illiteracy, and delinquency. Add the public perception of greater corporate and government immorality, and the grounds for significant mistrust of social services have been laid. This has led government ministries to embrace the values of quality, efficiency, and effectiveness in their planning. Recently strategies have been developed to garner greater public support in terms of the tax dollar for these responsibilities. The education system in British Columbia has recently been adapting to these circumstances.

Table 1: Comparison of Economic Value Structures in China and British Columbia.

VALUE SYSTEMS: A COMPARISON

CHINA Value	BRITISH COLUMBIA Value	Similar	Values of Resolution	Different
ECONOMIC	ECONOMIC			
1. Rapid modernization to industrial post-industrial economy	1. Shift from industrial economy to post-industrial economy			
— Wish to develop science/technology	— Wish to enhance science/technology		✓	
— Demand for labor in agriculture	— Less demand for labor in service/tech. jobs			✓
— More interest in secondary/tertiary jobs	— More interest in service/tech. jobs		✓	
— Trend to limited free enterprise	— Need for flexible work force	✓		
— Need for more qualified workforce	— Need for more skilled labor, high tech labor		✓	
— Greater underemployment	— Greater unemployment/underemployment		✓	
2. Need for education to train young people for economic role	2. Need for education to prepare young people for economic role			
— Want excellent secondary schools, more of them	— Want excellent secondary schools; no more		✓	
— Want schools to be efficient, effective	— Want schools to be efficient, effective	✓		
— Want schools to teach skills, content, processes needed for economic development	— Want schools to teach skills, content, processes needed for economic development	✓		
— Want to emphasize pragmatic nature of education, while pursuing economic initiatives (dialectical materialism).	— Want to emphasize humanistic nature of education, while pursuing economic initiatives.		✓	

Table 2: Comparison of social value structures in China and British Columbia.

CHINA	BRITISH COLUMBIA	Similar	Values of Resolution	Different
SOCIAL	SOCIAL			
1. Need for society to preserve values of: — Ideology: commitment to class struggle, social reconstructionism — Meta/consensual values of: Group before individual Harmony Solidifying national identity Selflessness Respect for position/role/relationships	1. Need for society to preserve values of: — Openness to varying ideologies — Meta/consensual values of: Individual before group Healthy conflict Socializing immigrants, preserving their culture Self-actualization Egalitarianism		✓	✓ ✓ ✓ ✓
2. Need for society to cope with — Rapid change — Changing family structure: Controlled size Absence of parents — Modernization influences Movies Less traditional role for women More openness to other cultures Information-rich society Slight increase in individualism/materialism Large amount of illiteracy Too much trust in authority Overemphasis on personal relationships	2. Need for society to cope with: — Rapid change — Changing family structure: Single-parent families Blended families — Modernization influences Drugs/media Equality of sexes Outreach to other cultures; impact of immigration Information rich society Narcissism Special needs: illiteracy Distrust of authority Overreliance on contractual relationships		✓ ✓ ✓ ✓ ✓ ✓ ✓	✓ ✓ ✓
3. Schools to augment society in addressing social needs (Young Communists, home) — Pressure on schools to foster more than academic development	3. Schools to enter into partnership with home and community to address needs — Pressure on schools to foster more than academic development		✓	
4. Education valued as socially acceptable way of societal advancement. — Teachers admired, respected. — Universal education—but quality according to ability (key schools)	4. Education valued as principle of equal opportunity for all — Teachers respected — Universal education—quality determined by effort (comprehensive schools).		✓ ✓ ✓	

Table 3: Comparison of political value structures in China and British Columbia.

CHINA		BRITISH COLUMBIA		
		Similar	Values of Resolution	Different
POLITICAL	POLITICAL			
1. Principles of democratic centralism and mass line to be preserved.	1. Principles of democracy (university suffrage, political parties, freedom of choice) to be preserved.			✓
2. Centralized control of government through Communist Party.	2. Decentralization of government control of economy, social services.			✓
3. Respect for authority; acceptance of governmental role in society.	3. Distrust of authority; demand for greater public accountability.			✓
4. Recent trend to more openness, links with other countries, particularly the west.	4. Outreach from government, toward Pacific Rim countries.		✓	

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CHINA'S DECADE OF ECONOMIC REFORMS

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This article is abstracted, with permission, from International Perspectives, November/December 1987. The author is a professor of economics at the University of Ottawa. The present account is based on visits to China in 1981 and 1987. The latter visit was under the aegis of the People to People International Program, established in 1956 by U.S. President Dwight D. Eisenhower. Professor Boreham was the only Canadian in a 41-member party of economists, mostly from the United States, chosen to look at economic reforms in China. Besides visiting many industrial sites, the group met with academics, government officials, and representatives from organizations concerned with trade and investment in China.

One of the most significant developments on the world scene during the last quarter of the 20th century has been the restructuring of the economy of the People's Republic of China from a centrally planned to a more market-oriented system. And judging from the visible improvements in everyone's standard of living, the outlook for further economic experimentation in China is optimistic.

Reform of the Chinese economy began in October 1978 when the Third Plenary Session of the 11th Central Committee of the Chinese Communist Party approved a plan proposed by the new "Paramount Leader," Deng Xiaoping, to modernize China. The main elements of the short- and medium-term strategy for achieving this objective are internal management reforms and the development of economic relations and trade with foreign countries.

Over the following nine years, the executive branch of the Chinese government sought to pursue the "Four Modernizations" of industry, agriculture, defence, and science and technology originally suggested by the late Premier Chou En-lai in 1964. In a series of stages, the State Council introduced a number of measures for improving the initiative of large-scale enterprises. To begin to correct the inefficiencies and waste of the Soviet-style management system, in vogue in China since 1950, the government gave state-owned enterprises more control over their own profits and losses. It also made clear that managers and workers must accept more responsibility for their performance.

"Contract-responsibility system"

Under the "contract-responsibility system," industrial enterprises are allowed to retain about 10% of their profits; they have some say in the selection of products and some discretion in the production of new products and in the production and marketing of commodities after fulfillment of their assigned pro-

duction quotas; they have some freedom in the acquisition of land, labor and capital inputs and in personnel policy. Enterprises are also encouraged to compete with each other on the basis of "co-operation and mutual support." These policy shifts have allowed most Chinese enterprises to operate more like profit-maximizing firms in a modern market economy and to discard the "iron rice bowl" system (the former practice of guaranteed lifetime employment no matter how ill-suited the worker).

The liberalization of China's methods of industrial management have had other results. For example, a state-run factory in Shenyang, a key industrial city in the northeast, was declared bankrupt in 1986 (this was the first bankruptcy in China since 1949) and another was leased to individuals to manage. Three collectively owned but badly run small stores were sold at auction by the city government to private persons. Today some 130 businesses in Shenyang have become capital stock companies. (Private-share ownership, however, is limited to 10% of the stock issued.) And the city has established a rudimentary market for both stocks and bonds.

Freedom to farm

In an effort to offset the misuse of farmland and low productivity, the government abolished the people's communes, set up in the late 1950s, and lifted the state monopoly on the purchasing and marketing of farm produce. Today all farm products not purchased under state contracts at the state purchase price are disposed of by farm households in free markets at prices determined by the demand-and-supply conditions. Under this version of the responsibility system, each farm household has control over the land assigned to it (all land in China is either state owned or collectively owned; no private enterprise or individual owns any land) and can choose what to produce and how to market its products. According to official

Chinese figures, total agricultural output value has increased at an average annual rate of 9% since 1978. Farmers' average per capita incomes, with price increases factored in, have risen at a rate of 14.8% a year, reaching a level of 424 yuan (a yuan is about 36 Canadian cents) in 1986. These figures suggest that China's rural economic reforms have promoted the production and distribution of agricultural commodities. In addition, rural production has become increasingly rational as a result of the improvements made within the mix of agricultural products. Moreover, in many villages the peasants now live in new two-or three-storey houses and own bicycles, refrigerators, washing machines, electric fans, television sets, cameras, and video cassette recorders. As things stand, therefore, it is certainly arguable that Deng's reforms have the support of China's 800 million rural residents.

Special economic zones

Concerning the second main element of economic reform—the exposure of the Chinese economy to Western technology, capital and management skills, and the development of overseas business—the strategy rested on two broad aspects: the establishment of Special Economic Zones (SEZs) and the reopening of the coastal cities and other ports to foreign trade. In 1980, China began building SEZs in Shenzhen, Zhuhai, and Shantou in Guangdong Province and in Xiamen in Fujian Province. Since then, 12 other similar industrial zones have been established in China.

SEZs are reserved for Chinese-foreign joint ventures, contractual joint ventures and wholly owned foreign enterprises. The proximate purpose of the SEZs is to attract foreign investment, technology, and management know-how. But their main function in the long term is more ambitious: to serve as "four windows" (a window of technology, a window of management, a window of knowledge, and a window of foreign policy) and to act like "two coverings of a fan" (one part radiates to inner China, and the other opening, to the world outside the "Middle Kingdom"). In other words, SEZs are pivots that link markets at home and abroad.

The development of SEZs is the outcome of special economic laws and regulations, which are inconsistent with the economic system prevailing in the rest of China. These rules cover the entry and exit of personnel, registration of enterprises, labor-management relations and wages, land use, property management, trade unions, foreign banks, technology transfer,

bankruptcy of companies, and the resolution of disputes through mediation arbitration. To encourage foreign investment, the SEZs provide enterprises with special tax breaks, including tax holidays, exemption from customs duties, reduced land rents, lower labor costs, credit from both domestic and foreign banks, a foreign exchange centre, where joint ventures can go to balance their foreign-exchange requirements among themselves, preferential access to water, electricity, transportation, and communications equipment.

Business self-government

Among the most important of the laws and decrees adopted in the SEZs is the right of all foreign investment enterprises to manage their own affairs. Within the scope of their approved contract, firms are free to formulate their own production and operating plans, raise and use their own funds, procure materials, sell products, and determine their own wage standards and incentives. They are also free to employ personnel from Hong Kong and Macao or foreign personnel as managing staff. All hirings are contractual, and all employees are subject to probation, warnings, demerits, cuts in wages, or dismissals, according to rules and regulations of the SEZ enterprise. In essence, the old Chinese practice of "eating out of the same big pot" (rigid egalitarianism in distributing pay or bonuses, regardless of merit) has been abandoned in the SEZs. Similarly, the iron rice bowl (the system whereby workers or those in authority were virtually never dismissed or demoted, regardless of performance) has been smashed. These features reflect a willingness on the part of the Chinese leadership to adapt their policies to the demands of overseas investors.

At the same time, 14 coastal cities have been opened to foreign trade and investment, including Shanghai, China's largest seaport, Dalian, once known as Port Arthur, and Tianjin, the largest container port in China. China's long-term objective for the open cities is to absorb outside investment and import advanced technology, master it, and develop new products of its own.

To speed the progress of China's modernization, the State Council has raised the economic status of six large municipalities—Beijing, Chongqing, Shanghai, Shentag, Tianjin and Wuhan—to that of a province. The cities are empowered to conduct foreign trade and sign contracts with foreign investors. They report only to the central government, bypassing their respective provincial governments.

Parenthetically, Chongqing, a sprawling mountain-side city of 14 million people located in the upper reaches of Yangtze river, has signed a "twinning" agreement with Toronto.

Since the process of opening up to the world began in 1979, China's import and export trade has developed rapidly, particularly with Japan, the scope of external exchanges and contacts had been widened and the techniques of economic cooperation have been diversified. Currently, there are some 7,700 Sino-foreign joint ventures, Sino-foreign co-operative enterprises and wholly foreign-owned businesses. Financial links with the outside world have increased too. So have political and cultural exchanges. These developments give some indication of the economic possibilities latent in China's open door policy. They also reveal that the Chinese leaders are serious about their economic-reform program.

Remaining problems

Yet China's export-led growth means foreign borrowing. And China is worried about its rapidly mounting foreign debt which nearly tripled to US \$25-27 billion between 1983 and 1986—a remarkable rate for a country which until recently had no apparent real need for external financing. Other current concerns include the following:

1. Some trends in agriculture. China's grain production has stagnated over the past two years, partly as a result of the conversion of farmlands into orchards, tea plantations, fish ponds and other cash crops. Cotton production and pig rearing are also decreasing. Equally important, farm price subsidies have risen to more than 7% of total state spending.

2. Rising prices. Although prices for a large portion of commodities are still at levels set many years ago, the prices of vegetables, poultry, pork, and fish have risen significantly in recent years. As a consequence of these and other price increases, the real income of about 20% of the urban population of 200 million is falling.

3. The relatively slow pace of urban reform. For a variety of reasons, state-owned enterprises have not responded vigorously to the new economic freedoms. Observing the low growth in the state and collective sectors in 1986, Premier Zhao Ziyang, who is also Acting General Secretary of the Chinese Communist Party Central Committee, has recently called on the country's large-and medium-sized enterprises to improve their managerial performance by introducing various forms of the contractual responsibility system.

4. The increasing frequency of malpractices such as smuggling, fraudulent shipments, bribery, embezzlement, and foreign-exchange speculation in some of the special economic zones (especially Shenzhen) and coastal cities.

5. A breakdown in family planning. Many people are defying the one-child-per-family policy adopted in 1979, jeopardizing China's goal of a population below 1.2 billion in the year 2000. In 1986, China produced 1.6 billion more babies than planned. Some studies suggest that the population may rise to 1.5 billion by the year 2025. At the moment, China feeds 21% of humanity on only 7% of the world's arable land.

6. An acute housing shortage. Despite spending US \$48 billion on urban housing since 1949, a recent survey indicates that almost one-third of all Chinese city dwellers live in substandard housing. While most urban homes have running water, electricity, and kitchens, only 42.5% have indoor toilets; heating is available in only 24.4% of urban homes in northeast China, north China and northwest China. Some estimates claim that China will have to add 700 million square metres of living space in the cities before the year 2000, if it wishes to solve the urban housing problem.

7. Urban environmental pollution, particularly air pollution. Dust and floating pollutants in the atmosphere have surpassed official limits in all of China's major cities, and only a small amount of wastewater and residues (such as night soil) are treated for safe disposal or recycling.

Political difficulties

China's remarkable economic progress since the late 1970s has introduced a whole set of new problems, which have increased the tensions between the reformist and conservative elements of the Chinese leadership. A new campaign against "bourgeois liberalization" (vaguely defined as excessive Western influences) is one manifestation of the ongoing struggle and debates over China's economic and political future. Another sign of battle is the renewed attempt to promote the "Four Cardinal Principles," which insist on the (1) socialist road to development (as opposed to the capitalist road), (2) dictatorship of the proletariat, (3) leadership of the Chinese Communist Party and, (4) dictates of Marxism-Leninism-Maoism. A proposed law on China's publications, drafted by a team of hardline ideologues, is a further indication of conflict within the party. This draft law, which

is being readied for adoption by the standing committee of the National People's Congress, forbids editors and journalists to criticize the party line, party officials, foreign policy, or the leaders of friendly countries. This "News and Publications Law" is a clear denial of the "Double Hundreds" principle ("Let a hundred flowers blossom and a hundred schools of thought contend"). These developments have alarmed many editors, intellectuals, urban workers, and rural peasants. Even so, it is still widely believed that there is little likelihood of a return to the anti-rightist campaign of 1958-59, when thousands were killed and a million or more interned in labor camps, much less a reversion to the repression of the Cultural Revolution of 1966-76.

Given the disagreements among the various factions within China's leadership, new economic mechanisms such as a law providing the legal structure for converting state-owned enterprises into joint stock companies, a major reform of the price system, a dismantling of the system of price subsidies in the urban economy, the establishment of a national stock exchange, and the creation of a comprehensive unemployment insurance system have been put on hold. On the other hand, the core elements of the economic reform program already implemented or approved are to be continued. In March 1987 Premier Zhao Ziyang outlined the key tasks for the economy in the coming months as "deepening" the reforms in place while preparing for further reforms in 1988. He also affirmed the urgent need to keep a constant balance between "social" demand and supply. In recent years China's economic planners have developed a system of "macroeconomic levers" like those used by Western governments. Monetary and fiscal policy, interest rates and exchange-rate management, and selective application of financial credits and subsidies have joined production quotas and rigid control of prices and wages. In addition, gross domestic product has been added to the traditional socialist measures of economic output.



Conclusions

Notwithstanding its intention to build a "socialist economy with Chinese characteristics," China has no theory of development. As a result, catch-as-catch-can experimentation appears to be the order of the day. Even so, China's economic reforms have been on the right track.

Notwithstanding a desire on the part of the reformers to "change state supervision over enterprises from mainly direct to mainly indirect control," the Chinese economy is still too closely connected to the political system. If the new economic measures are to have a good chance of succeeding, the leadership must allow political change.

Notwithstanding China's growing reliance on foreign capital, the country remains well within its debt-service capacity. The annual total of China's debt and interest comes to only 15-20% of the country's annual foreign earnings.

Notwithstanding the general impression of overseas interests that China presents numerous obstacles to profitable business operations, the investment climate in China has improved markedly in the past year and is going to get better, perhaps significantly better, in the coming years. This suggests that China is finally coming to terms with the 20th century.

Taken together, these comments imply that if the reform group within the Chinese leadership comes out of the 13th National Congress of the Communist Party (scheduled for October 1987) with a firm grip on the party (the central committee, the politburo and the standing committees), the executive branch of the government (headed by the State Council) and the succession to Deng Xiaping (82 years old)—and this is appearing more probable with each passing day—then the broad outlook for China is bright on all fronts—economic, political, social and cultural.

TAMING THE YANGTZE

Céline Williams

This article is abstracted from Development, summer 1987, courtesy of the Canadian International Development Agency.

In darkness, the bow cuts into the black waters of the great river. The boat races downstream, its speed multiplied by the strong current. Leaning over the railing are a dozen or more Canadians, mostly public officials and engineers, gazing at the mountaintops outlined against the night sky of September.

They left Chongqing in the morning. By midnight they will arrive at Wanxian, where they will be treated to an official tour of the city despite the late hour. They are in China to take part in a preliminary study on what may become the world's largest hydroelectric project—the Three Gorges dam on the majestic Yangtze River.

Well into the wee hours, the group sets off again, this time bound for Yichang, the last stop on the trip. On the second day, the boat will have to thread its way between cliffs a thousand metres high. Tiny cultivated plots of land, as well as houses and temples, dot the cliffsides. These are the Three Gorges, renowned for their beauty and danger. To negotiate this difficult passage in the past, boats had to be towed against the current by hundreds of workers lined up along the edge of the cliff, an operation that could take weeks of backbreaking labor.

The great river

The Yangtze begins in Tibet. It travels through eight provinces before emptying into the China Sea, where its delta grows by some twenty metres a year. Below Chongqing, swollen by numerous tributaries from the Red Basin, it rushes into several deep gorges. Further down it irrigates fertile fields, where every bit of land has been cultivated for centuries, and finally it ends among the factories, blast furnaces, shipyards and crowded docks of Shanghai.

The huge quantity of muddy water coursing down the Yangtze's 6,300 km length holds enormous energy potential that China has already begun to harness. Forty km downstream from the mouth of the Three Gorges is Gezhouba, China's largest dam. Its construction—like the building of the bridge across the Yangtze at Nanking—has taken on the dimen-

sions of a legend, a challenge to fate and the world. For, in building these impressive structures, the Chinese relied only on themselves.

But Gezhouba may be only a beginning. If China decides to proceed, this Three Gorges dam would represent the second stage in harnessing the 30,000 cubic metres of water that rush past every second and can devastate downstream crops and settlements when the river is in flood. Though mainly a flood-control scheme, the Three Gorges project also offers a potential power output of 13,000 megawatts, more than the whole of Canada's James Bay development—one of the world's biggest sources of power. A crucial and difficult decision must be made.

Turning on the switch

Electrification is a top priority for the Chinese government: more than 80,000 small, local power generating stations have been built to supply villages. Illumination of the first electric light bulb in a village is caused to celebrate. The Shanghai Ballet has made this event into a work the visiting Canadians could have seen at the National Arts Centre in Ottawa several years ago. In 1960, China produced barely one-half the power consumed in Canada; 15 years later, it had almost made up the difference. But this increased supply is still far too little for more than 2 billion people, 40 times Canada's population.

Even today, Chinese factories run at only 80% of capacity. Irrigation pumps often stop; in Beijing, residential power is turned off three to four hours daily to meet industrial demand. Central China and the Shanghai area in the eastern part of the country are particularly prone to power shortages—and these areas of strong economic activity lack power resources, except for the Yangtze.

Current capacity, in both thermal and hydro generating stations, must grow. Thousands of kilometres of transmission line are needed—in particular, a 1090 km stretch to link Gezhouba to Shanghai. And the gigantic Three Gorges generating station, if built, could be part of this huge effort.

An appeal for international cooperation

Despite China's immense need, the Three Gorges project was not included in the Seventh Five-Year Plan unveiled in the People's National Assembly at Beijing in March 1986. Questioned on the subject, Vice-Premier Li Peng replied that the Chinese government had opted for caution. A final exhaustive study would be required before a decision could be made.

The huge cost of the project, over \$10 billion, is in itself reason enough for a reappraisal. The final total will depend on the water level of the dam and the number of towns and villages to be relocated.

If Three Gorges is given the go-ahead, it would be China's largest-ever capital project and the spending of funds would continue for at least ten years. There is also a large unknown component in any project of this size and duration.

China has decided to seek international cooperation for the Three Gorges project, which has been under consideration since 1956. Canada is financing the feasibility study through CIDA, at a cost of over \$10 million. A consortium called CIPM-Yangtze Joint Venture—made up of Lavalin International, SNC Inc., Acres International, Hydro-Quebec International and B.C. Hydro International—has been organized to study the technical, socio-economic, environmental and financial aspects of this huge development project.

The Canadian consortium must draw up a realistic construction schedule based on a detailed evaluation of the tasks, deadlines, equipment choices, and means of acquiring goods and services. If the Chinese government decides to proceed, the next stage would be the technical masterplan.

Environmental impact

Any project this big is bound to have ecological, social and economic impact on the region.

Resettlement of displaced people is one of the problems causing the greatest concern. How many will be affected? If the water level is raised by 150 m, some 350,000 persons would have to be re-

settled. Their number would increase if the level were set even higher.

How to resettle them? There is a variety of opinion. Moving people is always costly—both in human and financial terms. It is not simply a matter of building new housing. Whole towns and villages have to be put together again, with their municipal services, industries, transportation systems and cultural property. To ease the burden of the affected provinces, the national government is contemplating creation of a new province, Sanxia. It would consist

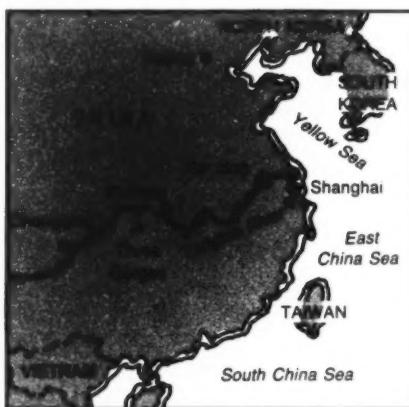
of all of the affected areas and would be subsidized significantly at the national level. The whole range of ecological concerns is to be studied closely: endangered species and habitats, effects on the health of the people, and impact on the scenic beauty of the Three Gorges. To be acceptable to international financial institutions, the feasibility study must meet World Bank environmental standards.

The dam will also have an impact on navigation. The Yangtze crosses China from east to west, dividing it roughly in two. It is navigable for 2500 km and is thus the great and indispensable transportation route between the heavily populated, resource-rich southwest and the more developed south and east.

The volume of river traffic that astonished Marco Polo is even heavier today. Teeming passenger and cargo vessels, and barges bearing huge loads, ply the river in both directions, while ferryboats shuttle from one side to the other and junks glide silently along each shore.

Upstream from the Three Gorges, 107 rapids and numerous shoals limit river traffic to vessels of less than 1500 tonnes. The dam would eliminate these obstacles, while two locks would make river travel easier. On the other hand, construction work would virtually sever all river traffic for a few weeks at the critical period (though arrangements are in hand to avoid even this limited interruption).

Further downstream, on the fertile plain, cultivated fields that seem wedged into a complex network of irrigation canals are often flooded by the rising Yangtze. Many of the 103 million people of Hunan and Hubei provinces recall with horror the catastrophic floods of 1954 and those of 1935, in which thousands died. The oldest can even remember the



disaster of 1912. A Three Gorges dam would control the river's flow and prevent such devastation and loss of life.

All of these elements will influence the deliberations. The Chinese government will have to evaluate the advantages and disadvantages, and consider the uncertainties and the scope of the project. The

decision must also take into account the strength of China's economy, and its regional priorities. If it does take place, the taming of the waters of the Yangtze at the Three Gorges will become a renowned battle in China's long struggle against too much water, or too little.

Quick facts on the Three Gorges

Has this project been studied before?

Yes, several times. In 1956, the Yangtze Valley Planning Office (YVPO) launched the first detailed studies of the various sites and development plans. In the late 60s, it was decided to proceed with a development plan in two stages, beginning with Gezhouba. In 1983, the YVPO completed a feasibility study on the Three Gorges project itself. The Canadian study, which is taking place concurrently with an internal one, is an exhaustive one, carried out under World Bank standards.

How large would the dam be?

It would stretch two kilometres in length, and stand as tall as a 50-storey building.

How deep would the water be?

Four possible water levels are being studied. At first, the Chinese government was contemplating three: 150, 160, and

170 metres. Early this year it asked CIDA to add the 180-metre level, which would give 10,000-tonne barges access to Changqing. Choosing the water level is only one of the many complex questions which the Government of China will have to think through, with the help of the findings of the feasibility study.

Who would benefit from the new power?

The Three Gorges station would average between 67.7 and 82.6 billion kWh of power annually, which would supply central China's agricultural and industrial needs. At present, this part of the country suffers severe power shortages. The new capacity would also allow the integration of various local grids.

How does Three Gorges relate to international development?

The continued development of China's eastern land central regions would be supported by

energy, navigation and flood-control benefits this project would yield. Energy is one of the key sectors for CIDA assistance, as are technology transfer and human resource development, which will result from the feasibility study itself.

What is the role of the World Bank?

The World Bank is financing an international panel of experts which provides advice to the Government of China. The Bank is currently a member of both the steering committee and the supervisory committee for the Three Gorges project.

Would the project be totally financed by international institutions?

No. The main costs will most likely be carried by the Chinese themselves. The home countries of companies winning major contracts would no doubt offer special financial terms, such as joint or concessional financing.

ENVIRONMENT AND CULTURE AT THE CROSSROADS

Distance Education in Australia's Rural Queensland

William K. Cross

Dr. Cross is a professor of social studies education and director of school experiences at B.C.'s University of Victoria. He has a special interest in the problems of rural education. The following account is based on a sabbatical encounter with distance-education in Australia.

In the middle of Brisbane

"My word! When you travel this track, you can see so far it, looks like you'll come out the other side." Dr. David McSwann, my host and mentor at James Cook University of North Queensland made this comment as we travelled westward toward Mt. Isa and the Isolated Children's Parents' Association annual meeting to which I had been invited as a guest observer. He was right. The road ahead illustrated the artist's rule of the vanishing point—an ever narrowing "bitumen track," spindly telephone poles, and wires visually converging at a distance that seemed to show the earth's curvature. On both sides were red earth, scattered brush and mulga, sparse white grasses, and a limitless horizon. Ground dry; sun beating down from the north; small crossroads, clusters of pubs, gas station, shop and post office, a 700 km repetition broken only occasionally by larger centres—Hughenden, Richmond, Julia Creek, Cloncurry with a beginning at Charters Towers and an end at Mt. Isa. This was the red heart of Australia, the outback, the region of huge cattle and sheep station, the home of the Flying Doctor and the Flying Padre and of some unique developments in education.

Coping with isolation—educationally, that is

Because of the huge distances between stations and towns, the

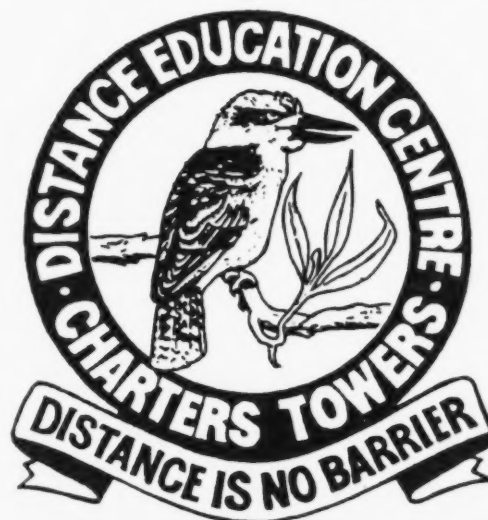
travel difficulties caused by heat as one extreme and the "wet" (when it occurs) as another, Australians in the outback tend to school their children at home. Most enrol in correspondence school supported by that uniquely Australian development "the School of the Air."

I was to view two schools of the Air—Mnt. Isa and Charters Towers, the newly developed Rural Senior Secondary Support Scheme correspondence centre in Brisbane, and to meet a powerful educational lobby group, the ICPA, the Isolated Children's Parents' Association.

The 16th ICPA national conference was in Mt. Isa, July 30-31, 1987. The *raison d'être* and make up of the group are described in the heading of the association's official journal *Pedals*:

The object of the isolated Children's Parents' Association is to gain equality of educational access and opportunity for children living in remote and isolated areas of Australia. Educating students whose homes are geographically

isolated from established educational facilities is not a simple task. It is tackled in the main in two ways: by educating them in their homes with the aid of correspondence lessons and other associated services or by having them live away from home at boarding schools and hostels. ICPA works to promote a general awareness and understanding of the problems and needs of isolated students and thereby assists them to gain access to appropriate schooling or special service. Membership of the association comes from all over Australia, and



is made up of parents and citizens concerned for the education of country children.

(*Pedals*, No. 24, July 1987. ICPA Australia-Wide Promotions and Publications, East Perth, W.A.)

Three-hundred-plus delegates attended from all states and the Northern Territory. This makes a powerful country lobby in all state departments of government, several of cabinets, were obvious throughout the conference as it debated the many ramifications of state and federal monetary assistance toward the schooling of isolated children. Federal changes in the Assistance for Isolated Children (AIC) grants were hotly assaulted, as were changes to the family allowance/family income supplement. The root of the concern lay in the juxtaposition of a firm belief held by the ICPA that the rural children of Australia should have an equality of access to primary and secondary education *regardless of family location* and that such access at the secondary level was, in the main, satisfied by sending their children to boarding schools, usually private, for their senior years. They demanded subsidies.

The isolation caused by a scattered population that is educated and influential results in approximately 26% of Australia's children's attending "independent" schools.

Lady Pearl Logan, a Queensland founder, introduced me to two young men, Bob Seikamp and friend Ross Andrews from Broken Hill, NSW, who had flown the 1300 km in their private plane. Rob told us they had both been educated through correspondence and School of the Air and felt ICPA was so important that they had joined even before they became parents. Such dedication was confirmed by June Mary and Keith Moth of Gladevale Station, Queensland, who both continue to attend ICPA even through their children are now through school and on their own. In describing the makeup of ICPA Keith pointed out that their very remoteness makes them stick together.

A visit to School of the Air

Remoteness and isolation, the products of the tyranny of distance, have evoked that notable Australian educational enterprise, the School of the Air. I visited both Mt. Isa and Charters Towers, School of the Air (SOTA); Charters Towers intrigued me, for it labels itself as a Distance Education Centre and, in response to the geographic vastness of its area, has as its motto

"Distance is no barrier." Charters Towers is the newest such centre in Queensland, having been established and opened in 1987. Its priority is the education of children preschool to Year 10 who live at a distance from formal schools. Its territory reaches southeast to the Pacific Coast at McKay, North to Mt. Surriser, west to Richmond, and South to Clermont, an area about 600 km in each direction. Children who are students enrolled at Charters Towers receive their correspondence work from there and return it to the centre for marking. All other correspondence students in Queensland receive their work from Brisbane and return it there even though they may be enrolled as School of the Air pupils at the Mt. Isa, Cairns or Charlesville centres. The Mt. Isa SOTA teachers did not find this inconvenient, but Charters Towers' teachers felt there were advantages to being the child's correspondence marker *and* on-air teacher and tutor. A quicker turnaround of marked materials due to a shorter mail routing is one obvious advantage; the other, an enhanced view of a particular on-air pupil's needs.

School-of-the-Air activities occur daily throughout the school year, with broadcasts going out on three frequencies. This allows three different groups of children to be instructed at a time. A typical day's broadcasts is:

08:30-09:00. **Towers Talk.** General messages to parents, pupils, and home tutors, and general questions to those staffing the centre.

09:00-15:00. **Teacher Lessons.** A series of half-hour lessons to individual grades. For secondary pupils, Years 8 through 10, two sessions per day are scheduled, each dealing with one of the core subjects. Social studies is taught as geography and history.

15:00-15:30. **Towers Folkback.** Monday-Thursday this time is allotted by Grades to questions from parents and home tutors.

15:30-17:00. **Extra-Curricular Activities.** As an adaptation to distance and remoteness, Cubs of the Air and Brownies of the Air are basic to this broadcast time.

In addition, certain "lunch breaks," "smoke" or "tea" in Australian Outback slang, are used for primary music lessons and to accommodate "interesting speakers," mainly for adults. An interesting postscript to the daily broadcast timetable reminds us of Australia's position in the Pacific Rim:

At other times it may be necessary to broadcast

music in order to stop the frequencies being used by others; e.g., Taiwanese fishermen.

(Handbook, Distance Education Centre: Charters Towers, 1987, p. 27.).

Teachers at "The Towers" distance-education centre are also linked to outreach programs that have them setting up regional classes for two or three days at a time so that isolated children can meet in groups and take part in learning experiences and socializing beyond the ability of the average family grouping. In addition, annual events are scheduled at or from the centre in Charters Towers to allow a larger mix of pupils and parents (the annual athletics carnival, for example). Adjuncts to the school are "attached" itinerant teachers. Colleen and Frank Sims are typical. They traverse an area from Charters Towers to Normanton on the Gulf of Carpentaria and on across the northern region of Cape York. They serve about 100

bush families and about 130 children, the children of miners, small-crop farmers, road and railroad workers, and station children. They cover about 56,000 km annually as they visit and revisit their pupils.

The correspondence courses, itinerant teachers, School of the Air, the loan-video scheme, and teleconferencing with older pupils are all part of the educational response to distance and remoteness in northern Queensland.

Back in Brisbane

In Brisbane, the Rural Senior Secondary Support Scheme (R4S) is new and thriving. It is responsible for helping pupils and teaching personnel in small distant schools containing the upper secondary grades.

Where only a small number of pupils wish to enrol in a subject and where no teacher exists for that subject, the R4S team takes over. Pupils work on correspondence materials under the supervision of a teacher; then on a scheduled basis, they receive teleconference sessions during the school week. I sat in with Penny Bennett as she taught and discussed commerce coursework with several girls in the school at Cunnamulla some 720 km away. With the aid of Telememo and Facs linkages between Brisbane and the Cunnamulla school, Penny was up-to-date on

on the girl's current work, and they had in hand within 24 hours their corrected work. Technology had bridged not only distance but also gaps in educational service. In her carefully crafted time in teleconferencing, Penny showed an admirable skill in tutoring her so distant pupils; she explained errors, gave guided practice through additional examples, estab-

lished assurance they could take the next steps necessary for individual practice, and involved each of the young ladies in the dialogue. Although they had never met in person, she and her pupils acted as a caring, dynamic unit. The girls' questions at the end of the session concerning Jenny's recent marriage demonstrated how well the pupils and the teacher harmonized in this distance-education endeavor—Ian Wallace and Jim Madden, administrators of the R4S scheme, have every reason to be proud of this two-year-old outreach program to pupils and teachers in remote Queensland.

Figure 1: Location of Distance Primary Schools—1984



From nowhere to somewhere

There is no way in this limited space to discuss all of Australia's responses to education children across

vast distances and in remote areas. We've not touched the "Disadvantaged Schools" scheme, the "Priority Country Area Programs." "Vertical Streaming" in small secondary schools, or the "Foster Schools Scheme" in county Queensland. All are Australia's cultural response to distance, in the national belief in equality of access, and in rural pride in supporting education of quality.

Jack McFoul, a pastoralist from Tilba Tilba, said in his address to the Society To Promote Education in Rural Australia (SPERA):

I plant trees, and some of these are now 30 years old;

yet they still look young within their landscape.
(SPERA address, Canberra, ANT, July 1987)

Well, the Distance Education Centres, ICPA, R4S, and Schools of the Air still look young in the educational landscape of Australia, but to complete McFoul's statement:

"One cannot harvest ere one sows the seed."

As an observer of rural schooling in the outback of Queensland, I believe the seed has been well sown, and that the Australian Outback will nourish it and cause it to flourish. Its fruit? Educated children and adults—the best there is.

Teaching in the Pacific Rim

TEACHING GEOGRAPHY/ SOCIAL STUDIES IN CHINA

Andrew Marton

As soon as he completed his professional teacher-training year (with a concentration in geography and social studies methods) at the University of Victoria in 1983, Andrew Marton secured a posting, through the International Development and Research Centre (IDRC) of the Government of Canada, at East China Normal University (ECNU) in Shanghai. He was to develop and implement active learning methodologies and to be used by Chinese geography and English teachers at the middle-school level, (Grades 7-12). This article is a perspective on that experience written expressly for the readers of Horizon.

Economic backdrop for modern China

The degree to which modern China has been transformed and the ways in which the changes are being expressed are at once fascinating, encouraging, baffling, and bothersome. The development of a centrally controlled economy and the nation's education system has been arduous and, at times, painful. In the late 1950s, when China and the Soviet Union terminated several years of extensive technical, economic, and political co-operation, China pursued a policy of self-sufficiency. China's isolationism intensified as she cut herself off from the rest of the world. This, in combination with the disastrous policies of the Great Leap Forward (1958-59) and the upheaval of the Cultural Revolution (1966-76), among other things, has left China far behind in its development as a modern industrial nation.

However, since 1978 under the direction of paramount leader Deng Xiaoping, China has undertaken modernizations focussing on science and technology, industry, agriculture, and national defense. Among the ambitious goals of the Four Modernizations Program is the quadrupling of China's national income by the year 2000. To help achieve this goal, introduction of a production responsibility system has occurred in

rural areas in an attempt to improve incentives and management at all levels of the agricultural economy. As a result, agricultural output has increased dramatically, along with the average rural income. More recent changes in the urban industrial structure, such as the implementation of a factory manager responsibility system, approval of a new enterprise bankruptcy law, and constitutional amendments giving greater legal protection to private businesses, are expected to positively affect industrial production.

Furthermore, since the early 1980s, China has pursued a policy of opening to the outside world. This open-door policy is designed to encourage the input of western scientific and technological expertise in economic and educational sectors. In 1984, four Special Economic Zones and 14 coastal economic-development zones were established to provide an attractive environment for foreign investment, especially in high-technology exporting industries to earn much-needed foreign exchange (see Figure 1). Total trade has increased by 14% a year since 1979 and is now equivalent to 23% of GNP. However, compared with the successes of its industrial and agricultural policy reforms, China's external policy reforms have had disappointing results.

Regardless of the success or failure of



the policies and the numerous difficulties associated with them, most people agree that the key to much of China's long-term growth lies with the reform of the educational system.

Education and schooling as tools for economic development

In addition to its economic and limited political reforms, China's Seventh Five-Year Plan (1986-1990) is calling for the popularization of nine-year compulsory education. The State now requires that all children complete a basic education up to the end of junior middle school (Grade 9). The practical implementation of such a policy has come up against numerous social, administrative, and financial obstacles. Despite the new policy, World-Bank estimates show that China still only spends about 3% of its GNP on education. This should be compared with the median of 4 to 5% in other developing countries, and 6% or much higher in developed countries.

While progress toward the universalization of education has been fairly steady, changes in economic and social sectors have affected the environment in which education functions. The implementations of the one-child policy, for example, has influenced the number of children entering the school system. Even though fewer children are attending primary school (Grades 1 to 6 than in 1979, the number of students attending middle schools has increased, due, in part, to the compulsory nine-year education policy as well as to demographic trends (see Figure 2). The number of teachers and schools has remained relatively constant since 1979.

Interest in geography teaching in China has increased with a growing acceptance of its role, in the middle school and post-secondary curriculum in particular, and within educational and instructional reforms in general. Most Chinese educators agree that the present secondary education system suffers many

defects. The decision of the Central Committee of the Communist Part of China on reform of China's education is critical of the system's irrational structure, outdated educational theory, obsolete course content, and antiquated methods of instruction.

Recent transformation in instructional theory have provided a basis for the implementation of instructional reforms in China. Instructional reform covers

curriculum, teaching material, teaching methods, and instructional organization. During the turmoil of the Cultural Revolution, curriculum and teaching material of the general middle school were eliminated in favor of more politically suitable material. Courses like physics, chemistry, and biology had been replaced by "the basic knowledge of industry" and "the basic knowledge of agriculture," and teaching material was full of

"leftist" rhetoric. But by 1979, the State began to draw up new syllabi and compile textbooks for all courses, to which recent developments of modern science and technology had been added.

Figure 1: China's "open" cities and special economic zones



Figure 2: Number of students, schools, and teachers (all figures in millions)

	1979	1983	1987
Primary Education			
Students	146.6	135.8	110.0
Primary schools	0.920	0.862	0.85
Primary teachers	5.382	5.42	5.3
Secondary Education			
Students	59.1	44.0	62.0
Lower secondary teachers	2.4	2.146	2.4
Upper secondary teachers	0.667	0.451	0.44
General secondary schools	0.144	0.097	0.14

Source: World-Bank Estimates and State-Education-Commission reports.

Probably the most important component of instructional reform has been the effort to improve teaching methodologies. Experiments are being conducted in all middle-school subjects including geography. More attention is being placed on social

investigation, experimentation and observation, and improving the use of limited audio-visual aids. Methods of "active learning" that require student participation in discussion and inquiry are officially encouraged. The present focus of the reforms has been to change the negative and passive learning of students into a positive and active learning mode. The desired shift is from a form of instruction that expects students simply to absorb content to a kind of teaching that requires students to think about what they read, hear, see, and feel in order to give it new and deeper meaning.

The teaching situation

Teaching in China is quite different from teaching in Canada. Traditional methods of teaching in China are dominated by lecturing and rote learning. Confucian ideology, which still guides much of contemporary Chinese culture, has also influenced classroom teaching. Students tend to be passive participants as teaching methods emphasize memorization, cramming to get high marks on examinations, and being bookish and obedient rather than thinking independently.

Student timetables. Students attend classes Monday through Saturday, with Sunday as the one day off each week. The school day usually begins at 07:15 with early reading, and the first lesson begins at 08:00. There are six 45-minute lessons during the day—four in the morning and two in the afternoon with 10 to 20 minutes between them and about an hour for lunch. Classes end at 15:00 and are followed by study periods, club meetings, sports events, or special meetings. Although students go to school six days a week, they spend about the same amount of time in class as do secondary

school students in Canada. They have numerous regular holidays, including a two-month summer break and a four- to six-week holiday during the spring festival (Chinese New Year).

Each middle-school student also spends an average of two weeks every school year doing manual labor in the countryside or working in a factory. In addition, students attend weekly political meetings, designed to educate them in some aspect of Communist Party doctrine, the law, or a new government policy. One or two of the meetings I attended were interesting (the teachers in the front row who were marking and the school principal who was asleep on my shoulder may have disagreed).

Teachers' schedule. The average teacher has eight to twelve 45-minute class periods a week. Fourteen lessons a week is considered a heavy load and is usually delegated to the younger teachers, a teaching load of six lessons a week is not uncommon for the senior teachers. Middle-school teachers will teach in only one subject although they share some of the custodial chores and sometimes a few simple administrative duties. At one of the typical schools where I worked, 118 teaching staff (there were another 80 support staff) served a student population of 1150. In spite of this, classes number between 40 and 50 students—often higher in rural schools. I



In the densely populated sections of Shanghai, school children do their homework on the streets and back alleys where there's more room and sufficient light.

was fortunate in that most of my geography classes were between 35 and 40 students.

The large amount of free time teachers have is supposed to be spent on developing course materials, planning lessons, and marking assignments. The degree to which teachers undertake such tasks varies with their ability and commitment to their professional development. In practice, many teachers spend their time reading newspapers or pursuing other interests. Most departments will meet once every two weeks to discuss the latest directives from the school and district authorities and to consider various issues arising from time to time.

Classrooms. Students' desks are arranged in straight rows, rows of boys alternating with rows of girls. Students remain with their classmates throughout the



Alternating rows of boys and of girls in one of my senior two (Grade 11) classes performing their eye exercises.

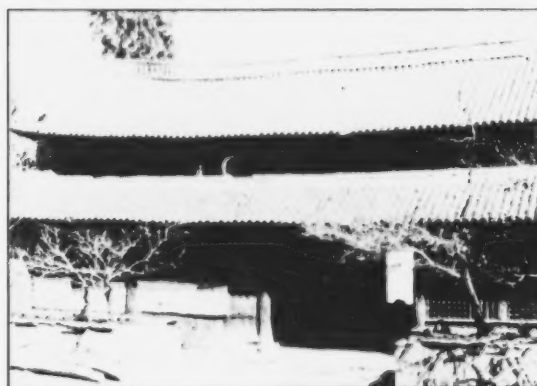
school year and take all their lessons (unless the school has some sort of laboratory) in the same classroom. Thus, the senior one (Grade 10), division two, class occupies the same room all year. When the students advance at the end of the year, they will move with the same students to the senior two (Grade 11), division two, classroom. Teachers are based not in a classroom they can call their own, but in a departmental office with their subject colleagues. As a result, classrooms assume no subject-area character, remaining undecorated since teachers must carry all lesson materials to each appropriate classroom.

Physical plant. Tremendous disparities exist between the physical plants in the countryside and those in the cities. And even among China's urban schools the differences are remarkable. One of the top middle schools in Shanghai attached to ECNU has up-to-date



The classroom building of the ECNU No. 2 Attached Middle School in Shanghai. The building contains 26 classrooms, two libraries, and most of the administrative offices. The small family vegetable plots in the foreground have since become the new playing field.

facilities, including fully equipped science and geography labs, two auditoriums, a gymnasium and sports complex, a large cafeteria, and a residence for the 700 or so students who live at the school. Most city schools have only a classroom block and perhaps a paved courtyard or access to a small playing field for athletics. At the other end of the spectrum are small rural schools like the one I visited in the Yunnan countryside in southwest China. The school is comprised of a deteriorating mud classroom block with nothing more than chalkboards inside and a dirt courtyard for a playground.



Qing Dong School classroom building located in the countryside of the southwestern province of Yunnan. This building contains eight spartan rooms.

Occasionally schools have to board students, placing them eight to a room in a residence. Similarly, teachers who are unable to live at home are also provided with accommodation, usually sharing a room with three others. Central heating is not available in

Shanghai nor anywhere else in China south of the Yangtze river. In the Shanghai winters, with temperatures hovering near freezing, this means wearing several layers of clothing to keep warm in the bare concrete classrooms. On many days, I conducted lessons in a toque and gloves.



Downtown Shanghai, looking south along the "Bund" over Waitan Park and the Huangpu River harbor.

Geography and the social studies family

Geographic education in China has generally low status in the primary and secondary schools. Before 1957, when geography in the middle schools was at its peak, five courses on the geography of China and the world were taught in 12 class hours a week. As a result, quite a number of students who had a strong background in geography after graduating from secondary schools selected geography as college majors on their university entrance examinations.

But in 1957, geography courses in the middle school were reduced to two. During the Cultural Revolution, even the remaining two courses on the regional geography of China and the world, which had been taught in three and two hours a week respectively, were eliminated. They were replaced by sporadic lectures on current affairs. Such an arrangement hardly gave the students enough basic geographical knowledge, and their interest in geography was rarely aroused. As a result, very few secondary school graduates wanted to major in geography at the college level.

Geography is now being taught at three levels in China's middle schools. A three-hour-a-week geography-of-China course is introduced in the first year of junior middle school (Grade 7) and is

followed by a two-hour-a-week world-geography course in junior two (Grade 8). These are primarily regional geography courses, which all students are required to study. In addition, a new course recently introduced nation-wide called simply Geography is being taught at the senior two level (Grade 11). The two-hour-a-week course surveys everything from astronomy to vulcanism and demography to urbanization (see Figure 3).

Figure 3: Middle school geography courses; outline of main topics

Chinese Geography

Term one	Term two
The earth and mapping	Yangtze-river region
Political regions	South coast region
Population and national minorities	Southwest region
Topography—principles and characteristics	Qinghai, Tibet, and Xinjiang
Climate, principles and characteristics	Northern interior
Rivers—Yangtze, Yellow	Regional characteristics and differences
The Northwestern provinces	Transportation and trade
Yellow River region	Resources and the environment

World Geography

Term one	Term two
Continents and oceans	Europe
Climatic regions	North America
Political regions	South America
Asia	Antarctica
Australasia	Topographic regions
Africa	Oceans and world trade

Geography

Term one	Term two
Earth and the solar system	Biogeography, soil science, and ecology
Meteorology and climatology	Natural resources—distribution and conservation
Hydrosphere—water balance —water resources	Energy resources
Composition of the earth —plate tectonics	Agriculture and food production
Weathering processes	Industry
	Population and urbanization
	The environment

Social studies as a separate subject is not taught in China. However, history and politics courses, in addition to the three geography courses, make up the social studies family. In a typical middle-school

curricular timetable, the history of China is taught at the junior one and two levels (Grades 7 and 8), and world history is taught in senior two and three (Grades 11 and 12). Politics, taught at all six middle-school levels, surveys Marxist-Leninist-Mao Zedong thought, with a heavy emphasis on Marxist theory. The course also reviews the history of the Chinese

Communist Party. These courses, among others, are compulsory prerequisites for middle-school graduation (see Figure 4). In addition to the required courses, some schools offer electives in the senior grades such as Japanese and Russian language, typing, and computer science.

Figure 4: Required middle school courses (x)

	I (Grade 7)	II (Grade 8)	III (Grade 9)	I (Grade 10)	II (Grade 11)	III (Grade 12)
Social Studies						
Chinese geography	X					
World geography		X				
Geography			X			
Chinese history	X	X				
World history			X	X		
Politics	X	X	X	X	X	
Chinese	X	X	X	X	X	X
English	X	X	X	X	X	X
Mathematics	X	X	X	X	X	X
Physics		X	X	X	X	X
Chemistry			X	X	X	X
Biology			X	X		
Music and art	X	X	X			
Physical training	X	X	X	X	X	X

The active learning project for Chinese schools

The objective of the project has been to create a research model that will help develop, implement, and evaluate active-learning techniques in Shanghai middle schools. The model should also help in the revision of teacher-training programs at ECNU that deal with teaching methodology. The development of active-learning methods in China will require retraining teachers, preparing new teacher-training programs, and revising curricula, resource materials, and examinations. The aim of my work has been to give geography teachers an overview of the concept

of active learning and to suggest a strategy for introducing practical alternatives to supplement traditional methods.

During my two-year residence at ECNU, I worked directly with 10 geography teachers in six middle schools throughout Shanghai. In the first few months of my stay, following some preliminary classroom observations, I delivered several seminars to teachers and university colleagues on the nature of active learning. Teaching some lessons myself served two purposes. I needed to familiarize myself with the daily routine of teaching and to deal with the same difficulties as my Chinese teaching colleagues.

I gained credibility with these teachers, and I found I could make more sensible suggestions when it came to their teaching. My teaching also gave the many teachers who came to observe my lessons a demonstration of how active learning could be introduced within the limitations I encountered. Teachers and students received the lessons with great enthusiasm, because of the novelty of having a foreign teacher.

Problems face teachers

I came to recognize many of the difficulties practising teachers in China face, problems particularly troublesome with respect to the objectives of our research.

Teaching resources. The geography teacher in China lacks suitable teaching resources. Many of the activities introduced relied on the effective use of various materials either unavailable or simply non-existent. Material resources vary from school to school and even if limited resources are available, they are not always used advantageously. The teachers themselves would need to create most of the materials necessary for active learning. I became a consultant and resource person for most of the teachers and spent a large part of my time helping them create maps and diagrams and other working materials for their students.

Although most practising teachers in urban China are well trained in their subjects, they often lack even rudimentary teacher training. This condition is exacerbated in the rural schools, where many teachers lack basic training in the subject as well. Since 80% of the population lives in the countryside, this has significant implications for a large number of school children. All the teachers I worked with had college training as geographers, and they slowly came to accept that their own imaginations and expertise would be their most valuable resource.

Teacher training and student skills. Teachers and their students were unfamiliar with the necessary skills and routines for the implementation of active learning. Students had rarely, if ever, been asked to work in small groups or individually to solve problems and do class projects. Students were reluctant to ask questions and challenge the teacher. Many had never had to make a class presentation or have a debate in class. Furthermore, the teachers had not often organized classroom procedures that would

allow greater student activity and inquiry. The World Bank has estimated that 40 to 50% of China's primary school teachers are unqualified and that 70% and 40% of the nation's junior and senior middle school teachers respectively are also unqualified. Therefore, training teachers and their students in the skills, procedures and routines of a more active learning environment will be gradual. The students, of course, adapted very quickly and the teachers, once they reached a certain threshold of ability with the new methods, also became more comfortable with active learning techniques.

Curriculum and the Examination System. Many other factors influenced my work with the teachers and the objectives of our research. Practising teachers have a primary obligation to meet the content goals of the geography curriculum. In China, that means following the prescribed texts very closely. Administered by the State Education Commission in Beijing through provincial and local education departments, geography, as with all other core subjects in Chinese middle schools, follows a standardized national curriculum. There are two textbooks ranging from 120 to 195 pages for each of the three geography courses. These books are made available to students throughout China, who must purchase them for the equivalent of about 13 to 23 Canadian cents. Apart from the chalkboard, this is often the only resource available in the geography classroom. Understandably, some teachers have difficulty relaxing their hold on the only piece of material that is, essentially, the curriculum.

Most teachers, especially those with a concentration of brighter students in their classes, feel pressed to teach to the examinations. Advancement at all middle-school levels relies solely on the students' achievement on various examinations. The university entrance exam, in particular, can be a significant turning point in a young graduate's life. The benefits of a university education are bestowed only on those who obtain one of the few places available. Entrance into a top university culminates in what the Chinese call an "iron rice bowl" (a secure job in the state sector of the economy). Students unable to enter a college or university may obtain some vocational education, but the state makes no employment promises. Opportunities for promotion and a more comfortable life are far fewer for those unable to enter a good university. Furthermore, advancement to a college or university is still the primary measure for evaluating the effectiveness of a school and its teachers. No wonder teachers are forced into

cramming and rote learning in order for their students to do well on the exams.

Chinese bureaucracy and the nature of social relations. Other difficulties related to factors outside the classroom exist. Co-operation between institutions and their various administrative levels and departments, even within individual university or school bureaucracies, is difficult. Lateral co-operation is not easy because of the matrix style of existing hierarchies. Seeking approval for an apparently straightforward request often requires the blessing of several layers of cumbersome bureaucracy. Key players are the administrative heads and the Communist Party secretary of each concerned branch. Few individuals are willing to accept sole responsibility for a decision even if they feel they have all the necessary information.

Younger teachers on the project team were extremely valuable because of their energy and openness to new ideas; yet they were generally averse to spreading ideas among their peers or engaging in constructive criticism of other, often older, teachers. "Ai mien zhi" (saving face) is difficult for western minds to comprehend. To "save face," one must not appear stupid or vain; thus avoiding shame is an important aspect of human relations in China. The more I have come to understand about our Chinese colleagues, the more I realize that in my work, I must take into account "ai mien zhi" (saving face), "guan xi" (connections or relations), "ke qi hau" (polite talk) and "zun jing lao ren" (respect for elders).

Implications for social studies in B.C.

Recent economic and educational interaction between North America and nations of the Pacific Rim has increased the need for people with expertise in the area. China's emergence as a nation increasingly aware of its need to adopt a more international role in order to achieve its ambitious goals of modernization is attracting greater attention in the west. Introduction of Chinese and Japanese-language and -culture courses into the B.C. curriculum is just one example of this growing realization.

Social studies teachers are in a unique position, first to recognize the need for an increased understanding of the Pacific Rim, and second to stimulate our students' interest in and appreciation of the many opportunities arising for anyone with expertise in the area. The Ministry of Education has already awarded

numerous grants to school districts throughout the province from a \$12 million Pacific Rim Initiatives Fund. This money will encourage program in language, cultural awareness, curriculum enhancement, and teacher training connected to Asian studies. Asian specialists unanimously agree that trade and economic interaction will soon become the most valuable aspect of Canada's external relations.

China has problems in fundamental understanding of the west—our different attitudes toward business and exchange agreements, quality control and production management, and other elements directly affected by China's "open door" policy. The technological know-how we offer must include patience as well as education. Not all the lessons are to be learned by the Chinese; for a deeper understanding between China and the west would preclude the difficulties that strain our relations with other newly developing countries. We must ensure that this sleeping giant awakens as our friend.

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TEACHING IN AUSTRALIA

Teaching in Western Australia

John Fitzgibbon

Perth is one of the most beautiful cities in the world. A city of close to 700,000, Perth straddles the Swan River, as it meanders from a low line of hills across a narrow sandy plain to the sea. One the same latitude as San Diego, it shares that city's Mediterranean climate. The downtown core is tiny and made up of shiny glass-and-aluminum towers and is surrounded by tidy homes of brick and tile in reds, dull oranges, and faded yellow that stretch the 14 km to the beach suburbs. My wife and I emigrated to Australia in May 1978 and taught in Perth for two years. After substituting in a number of city secondary schools, my wife got a position teaching art in Fremantle, while I taught social studies in a public school for one term and a private boys' school in South Perth for the remainder of the time.

The weather seems to dominate life and teaching in Australia in many ways. The school classrooms in Perth all open onto a quadrangle; there are no hallways. The newer schools are brick, they have functional pathways covered in horizontal tin sun shades, while the older schools have high sloping tin roofs and dark jarrah-wood verandas. Whether wooden or brick, the ceilings are no lower than 4 m, and all around the tops of the walls are vents that let out the heat. In Perth, schools close when the temperature reaches 41.5 C.

Australians have a strange attitude about their climate. They are convinced it is very hot all year long and refuse to accept the possibility that it might get cool in the winter. However, it gets quite chilly in July and August. In the winter, electric bar heaters are mounted at forehead height in the staffroom; they effectively fry your hair while leaving your feet to freeze. Nothing is provided for the students, and I wore to class a woolen undershirt and a pullover under my tweed jacket. The older schools had a tiny grate on the outside wall of the classroom that was lit in the morning and kept going with the odd jarrah log until lunch, when it had to be extinguished. The heat escaped through the vent holes in the walls. The students had the same ambiva-

lent attitude to the weather, some arriving to class wearing parkas, mitts, and toques, while others refused to add to shorts and light v-neck pullovers.

The education system in Western Australia is highly centralized. To get a job as a *social studies* teacher requires that you apply to the superintendent of social studies, who interviews you and can send you anywhere in the state where an opening exists. A young healthy male is invariably sent to a country town that requires a fullback for the local Aussie-rules footy team. To teach in the city usually means that you have to serve your time in a place like Narrogin, Albany, or Fitzroy Crossing. A wise person will go directly to the school he/she wishes to teach in, for principles have enormous power—they are the next position down in the scheme of things from the Superintendent.

The principal of one of the schools I was in, displayed this awesome power by refusing to allow the federal and state ministers of education on a local tour into his school because they hadn't asked for prior permission. The same principle refused to allow the state superintendent of social studies into the school to observe my teaching because he hadn't given formal notice of the visit. Most, but not all, of the principles I encountered would sit with the deputy principal and deputy mistress at a separate table during tea break.

The next person down in the scheme of things was the janitor of the school. The janitor would plant vegetable gardens between the buildings and co-opt students on detention to weed and hoe. Whatever they did in class, students would never do anything to upset the janitor—he was likely to belt them if he caught them up to something.

The conservative and hierarchical schools always strike me as odd because I thought of Australia as being happy-go-lucky. Most of the school children in Perth still wear uniforms; although it is no longer compulsory. When I entered a class, the students would all stand.



Sports

Australians *are* sports mad. The only real holiday during the school year that I can recall is Melbourne Cup Day. The horse race is announced over the public address system, and all the students yell and shout for their horse while waving their scratch sheets in the air. The staff usually retire to the staffroom to watch the race on the telly, and any big winners disappear for the afternoon. Every staffroom has innumerable pools, usually on footy teams.

They are a very physical bunch, the Aussies. It would be hard to teach without patting, poking, punching, and prodding students. Caning is still used widely and students are nonchalant about it. One student in Grade 9 social studies would occasionally become obstreperous, so I would just send him onto the veranda to cool down. One morning, the deputy principal announced that too many students were loitering and he warned that loiterers would be caned. In my second block, the boy became quite excited about something and I sent him outside to cool off. He hadn't been there five minutes before he came in with his hand clenched under his opposite arm. Apparently the deputy had come along and asked him what he was doing outside of class and, not receiving an adequate reply, took the boy to the office and caned him.

The staff/student sports matches were all very physical as well. I remember the junior boys' fast bowler attempting to disembowel me with his first ball. Footy matches were vicious; it was a time to settle grudges and prove points.

As a Canadian, I was ordered to coach the senior boys basketball team despite having neither played or coached the sport. Australians are under the impression that all Americans play basketball from the time they can walk, and being from North America is qualification enough to make you coach. Most of the public schools don't demand extra-curricular duties, but the private school I taught in expected me to coach basketball, oversee the coxed fours rowing team, and coach the junior boys squash team. I was lucky; the American on staff coached the first team, while I was relegated to the seconds. During the finals, I met most of the other Canadian and American teachers in the city.

Teaching social studies

I am amazed at how easy it is for social studies teachers to teach in other lands. You simply do the

same things you would here, synthesize the content, look for interesting ways to present it, bring in guest speakers, and the like. You discover how different it is only when you stand in front of a group of Grade 9s, as I did, and say:

"Today I would like to explore what makes us unique as Australians, what makes us different from Americans, Canadians, and New Zealanders."

I was greeted by a chorus of:

"wad'ya mean, Strine? Yer a bloody Canadien!"

In spite of the language difficulties, the curriculum is sufficiently similar to ours to ease the initial shock of culture. The senior history course was almost identical to the present B.C. History 12 curriculum, as was the Geography 12; in fact one of the texts was the same. The geography sections of most of the courses were very similar to the levels and content of our curriculum. I got a lot of mileage from the fact that the water spirals down the sink the opposite way in the Northern Hemisphere. The Grade 8 social studies course featured Greek and Roman civilizations, Middle Ages, and Reformation, and the Grade 9 course started with the Industrial Revolution. The Grade 9s also spent some time looking at aboriginal culture as well as state history.

Since the state system is highly centralized, it was very easy to introduce new curricula and materials. Part of this was due to the use of consumables in social studies. The students would all get a series of cheap paper-backed work-textbooks to keep. There would be one for the Middle Ages, one for the People of the Spinifex, etc. It was a great idea, except for the lack of information in them. Although there were teacher manuals in the same format that provided course, unit, and lesson objectives, and teaching methods, I still had to do a lot of background reading and find library and AV materials to flesh out the content.

In Western Australia students are categorized but ungraded to Grade 10. They are designated one of: basic pass or basic credit, intermediate pass or intermediate credit, or advanced pass or advanced credit. The majority of students leave the system at Grade 10 to go to work, apprenticeship, or trade school. The remainder choose two year courses that prepare them for tertiary admission. All Grade 12s sit a series of Tertiary Admission Exams at the end of the two-year courses. One of the problems I found with teaching the Grade 12s was the expectation that you would teach new content for a year-and-a-half and then spend half a year reviewing for the TAE.

The other problem that was just emerging was the response to the growing number of students were staying in the system because they couldn't find jobs. Many of the public schools were trying general courses in English skills, mathematics, and life skills to accomodate lower-ability students who were staying in school past Grade 10.

Teaching Down Under, I felt I fit in to the economic system in a way that appropriately rewarded my education and the difficulty of my work. I wasn't paid much, but we seemed to have enough for whatever we wanted. I know I was paid better than anyone who worked with his hands and approximately what a person with a degree would get in business. Apparently Australia is the world's most egalitarian country when it comes to wages. I could claim dry-cleaning of clothes, the expense of my office, the cost of books, and depreciation of my typewriter and camera on my income tax, something that seemed very civilized.

Orientation Map—Western Australia

Scale: Perth to Kalgoorlie = 440 km



Teaching in Canberra

John Wright

Initial shock and adjustment

The temperature, as I stepped off the Ansett flight from Sydney, was, to understate the case, a little warmer than that of a few days before in Northern British Columbia. I had started this teacher exchange in the frigid December of Whitehorse, and now, here I was standing outside the Canberra airport, wondering how I was going to survive the 40-plus day.

The weather was not the only, nor the biggest, change from northern Canada. Nor were the prevalence of meatpies, the ubiquity of betting houses, the strange-accented English, the magpies that attacked pedestrians and cyclists each spring (October), kangaroos popping up in the most unlikely places, and the cheapest good wine in the world. For me, the chief difference was exemplified by my first week as a Grade 4/5 teacher in one of Canberra's primary (Grade K-6) schools.

"Hey, Mr. Roit," said the boy at the front table. "Do you sell cars?" I had taught for enough years to know that nothing surprising ever comes out of a student's mouth. It has all been said. I gingerly tested the waters: "Why do you ask?" More laughter. "Well," said the skinny, shorts-clad youngster, "because your name is Mr. Roit and your first name is on your belt (it was) and John Roit Motors is the biggest car dealer in Canberra."

And so it was. Each day as I drove or cycled home



against the brilliant red of an Australian sunset, as I toiled up a particularly long hill, right there at the top was the legend: JOHN WRIGHT MOTORS to remind me of my students and their ways.

I had started teaching at the tail end of the drought that had afflicted much of southeastern Australia for years. I remember the shock of seeing the vast brown fields spread out before me on the flight from Sydney and then, as we flew over the capital itself, the further shock of watching that desertlike landscape yield to the watered greenery of Canberra.

Teaching in 40-degree-plus temperatures, day after day, didn't make my adjustment any easier. By mid-

morning, the heat would be oppressive. Thank goodness, I used to think, that we had our daily PE activities first off. That 2 km cross-country run each day would have killed me after 10:00! By lunch, I felt as though I could not last the afternoon, but each day at 14:58, I would still be there, sweat trickling down my back, one hand performing the "Aussie salute" in order to ward off those pesky little flies that seem to thrive in the heat. I would have just enough energy to dismiss my group, stagger home, pop open a tinny, and collapse. I doubted I'd survive that first month. However, the advice a coast-bound colleague had given me began to make good sense: work hard during the day, and then ease off, mate!

Culture of the school

Life in the classroom went on much as it did in my school in Atlin. We began each morning at about the same time as we did in Canada, had lunch at noon, and dismissed around 15:00. However, teaching in an Australian school involved enough differences to jar a Canadian who had walked into the situation secure in the knowledge that, aside from accent and left-hand-drive traffic, we are all really the same . . .

Take the Aussie lifestyle for example. Most of my colleagues were conscientious and hardworking, but the Canadians were the ones renowned for hard-working attitudes. We would arrive at school early, leave late, spend at least one weekend day in the classroom, preparing for the next week's lesson. There we went each day, head down leaving the school with book-laden arms full, to go home and do some more. Perhaps it was our climate . . . all that snow and cold has worked its chilly way into our system and imbued us with the Arctic version of the Protestant work-until-you-drop ethic!

Certainly my Australian colleagues were not similarly afflicted. They seemed to have developed enough perspective to head out each sunny Friday after school for the coast and, of course, the beaches. "The work is done during the day, mate," one of them patiently explained to me, "and then it's time to head for Bateman's Bay!" I watched wistfully as his Holden Gemini steamed out of the carpark with its eskie full of Fosters peeking over the back seat.

Teaching setting

I had been assigned to an open-plan school whose foundation was the whole-language approach to

education. My knowledge of whole language was, at best, sketchy, and my only understanding of open plan was that in North America it was called "open area" and had the stigma of a late '60s hippie-inspired innovation, currently thoroughly discredited there. However, when I saw the physical layout of the school, the openness made a great deal of sense. The school consisted of four teaching buildings, each one self-contained and separate. Each building housed approximately 140 students in four teaching areas of about 35 each. A description of one teaching area will describe them all.

It was a rectangle with the requisite chalkboard on both ends, and tables and chairs in between. To the right was the pit; the term terrified me when first introduced to it. I pictured myself sitting there, below a hundred or so students (it was constructed in a series of steps—a miniature Greek amphitheatre) and being closely questioned about my evident inability to speak proper English. As it turned out, the pit was used primarily for class/teacher meetings—the equivalent of the homeroom in my Canadian school.

Lessons were held in my teaching area, with the students moving in and out, depending on their subjects. This was confusing at the outset, as 35 or so boys wearing identical blue shirts and grey shorts, and 35 girls wearing blue tops and grey skirts (or was it the other way round?) seemed to be constantly migrating between my area and that of my "offside," who taught directly opposite. Besides, half the boys seemed to be called Jason, and half the girls, Linda!

In addition to the teaching areas, each building included a common audio-visual room and two "wet" rooms wherein painting and other messy work could be carried out. Two smaller rooms, the use of which I was never sure, completed the physical arrangements.

The separation of the buildings had two advantages. It ensured that we all had access to the outside, quickly and easily. Having come from the north, where the outside is often the enemy, I found it refreshing to be able to say to the class, "OK, let's take our compasses outside and practise with them on the playground." And away we would go . . . no snow boots, no parkas, no thirty below. That the administration building was separate as well created the feeling that we were a school unto ourselves. We had the Years 4 to 6 pupils; that building over there contained the Kindergartens ("the littlies"), and year ones, etc. And that building in the middle was where the principal, two assistants, and the office staff worked. Each an empire, which was the impression I had of teaching in that system.

Teachers seemed to have a great deal of flexibility and choice at my school. The decision to run an open plan-school around the principles of whole language had been made a few years before, and the staff had been selected on that basis. The curriculum was local, indeed, in some areas, school-based. Teachers worked in pairs, co-operatively, and developed the content for each of their courses.

Parents, too, were involved. They were free to enter the teaching areas at any time, and often did, either to help out with process writing or just to see what their children were doing. This had the obvious benefit of parental involvement, and, at times, the distinct disadvantage for the teacher having a parent stroll in just when you would least want someone to watch your lesson. However, when it is considered that most of my teaching was done truly in the open, with all manner of people in the vicinity, what was one more? That was the conclusion I finally reached.

The students

As the opening anecdote suggests, the students were spontaneous and friendly and brash. Even though I had come from the north and a group of pretty uninhibited kids, I still had to adjust to the familiarity with which the Aussie students dealt with at least this teacher. I found it unnerving at first and charming by the end of the first month. They wanted to know everything about me, my family, Canada, "America," and what I thought of Australia.

As snakes fascinate the average Canadian, so bears do the average Australian. I used to regale them with half-remembered tales (considerably embroidered) of the Canadian North, replete with bears and moose and caribou, and watch their eyes get bigger; at the time, my eyes got bigger every time I spotted a red-back spider under the school—something my students regarded with amazing nonchalance.

My difficulty with Australian colloquialisms greatly amused the students. They would fall about if I referred to my new "duds," and laughingly correct me if I asked them to take out their "felt pens" (textas) and smirk whenever I referred to the "bathroom" when I really meant the toilet. Yet, the laughter was always good natured, never malicious, never unkind.

It took a little time to adjust to the vocabulary: rubbers (for erasers—a particularly tricky one), sticky tape, Biro's (for ballpoints), and dinking (for riding two-on-a-bike). "Hey, Mr. Roit, Jason's dinking Angela!" "What was that?" Eventually, I could

sling Australianism across the class almost as rapidly as they could reply in Canadian!

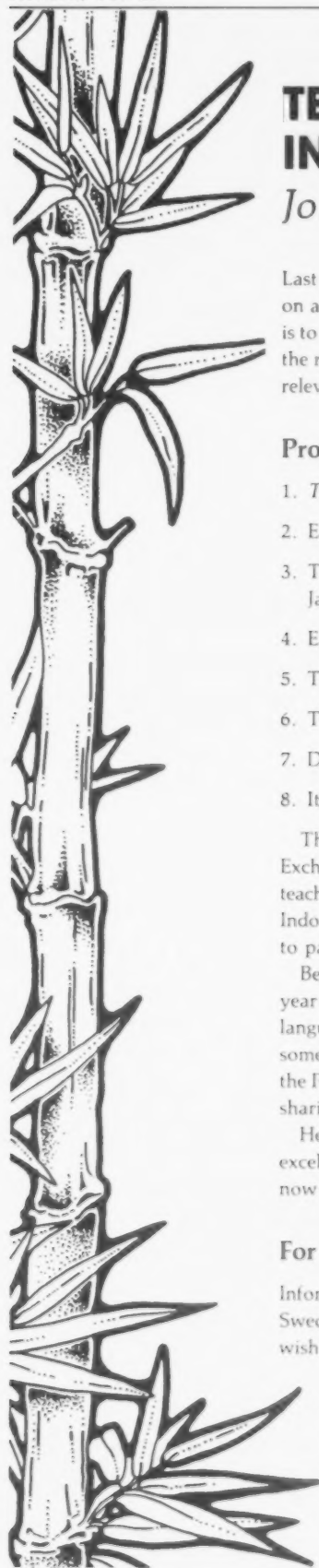
Acculturation

My adjustment took many forms. For the longest time, I was sure that I spoke a brand of English that was accent-free. That illusion remained until the afternoon of an after-school teachers' workshop, part of which featured a tape-recording of a stimulated conversation between two teachers. The tape had been made in the USA, and the accent of one of the players was so "southern" it was almost comical. I remarked about it to the teacher sitting next to me, and she responded, "Why, he sounds just like you!" Hmmm.

And so, my year progressed, and with the passing of the months, I became more and more comfortable in the Aussie context. I grew used to wearing my shorts and kneesocks to class, having sausage rolls available in the staffroom at least once a week, playing French cricket on the playground with the boys, and making a fool of myself attempting netball with the girls. I quickly saw the virtue of "work hard, play hard" that so many of my colleagues espoused, and I grew to admire their collegiality and sense of independence in the classroom.

I flew out of Sydney one day in mid-December, straight through to Los Angeles, Vancouver, and Whitehorse, and, as I disembarked into a minus-thirty Yukon night and slipped into my down-filled parka and snow-boots, it came to me forcefully that my adjustment wasn't over yet.





TEACHER-EXCHANGE IN THE PACIFIC RIM

John Wright

Last fall, the government of B.C. provided approximately a million dollars to be divided, on a per capita basis, among the province's school districts. The purpose of the program is to encourage classroom teachers to initiate projects related to Pacific Rim nations and/or the relationship between those countries and British Columbia. Obviously the program is relevant for social studies teachers.

Program highlights

1. *The program will be in effect for the summers of 1988 and 1989. After that, it's undecided.*
2. Each school district selects its own person(s).
3. Teachers must apply locally. Each district was sent information in late December/early January.
4. Each district has its own deadline.
5. The proposed project must be valuable to the school/district.
6. Teachers must be Canadian citizen, at least three years teaching in B.C.
7. Districts must return unspent money.
8. It is "expected" that teacher/district will pay some of the expenses for the project.

The idea behind this program is of interest to all of us. Jean Peachman of the Teacher-Exchange Branch explained that this stage is a "stepping stone" for the development of a teacher-exchange program to be set up between B.C. and Pacific-Rim nations—China, Japan, Indonesia, Thailand, etc. The present project is intended to promote an "exchange of ideas" to pave the way for a much more ambitious program.

Because of the differences between the nature of the existing exchange programs (one year in an English-speaking, culturally similar country) and the proposed nations (different languages, tremendous cultural differences, different school systems), it is important to do some "field-testing." She mentioned that even the character of the proposed exchanges with the Pacific Rim (PR) nations could be quite different—(six-week exchanges, some financial sharing with the PR teacher who comes to Canada).

Her department wants to start off with small prototypes and eventually develop an excellent program. "I know the interest is there on both sides . . ." The important thing now is to establish contacts.

For further information

Information for B.C. teacher exchanges to Australia, England, the United States, Germany, Sweden, and other parts of Canada is routinely available in your school. However, if you wish to make enquiries about deadlines or details, you may contact:

Jean Peachman
Co-ordinator of Teacher Exchanges
National and International Education Branch
Ministry of Education
620 Superior Street, Victoria, BC V8V 1T9
356-2454

Social Studies Education in Victoria, Australia

Robert Goddard

Bob Goddard is education officer for the Ontario Ministry of Education and the most senior social studies educator in that province's government. The following account is based on an administrative exchange—through the ITF—with the Victoria Ministry of Education, Australia. An earlier version of this article appeared in the Monograph (No. 4, 1987), the official organ of the geography teachers of Ontario (OAGEE). The present version appears in Horizon with the express permission of the author in conjunction with a standing reciprocal arrangement with the Monograph.

Significant differences exist between Canada's provinces and Victoria in the organization of education. Two levels of educational administration exist in Victoria—the individual school and the Ministry of Education. For administrative purposes and for curriculum support to schools, the ministry has 12 regional offices and a number of education support centres. Each region has a regional board, but the board is not similar in composition or function to our school boards. Government schools are financed and staffed from the state level. Most curriculum functions that we would associate with school boards are performed at the school level. By law, every school must have a school council whose composition is fixed and includes the principal, teachers, parents, and, for post primary schools, students. The school council has responsibility within broad ministry guidelines for development and implementation of curriculum policy for the school. There is a great deal of parental and community involvement in curriculum development including membership on the curriculum committees within the school.

For curriculum purposes, two levels of school are identified: Primary (K-6) and Post Primary (7-12). However, other combinations are used to put students in buildings for instructional purposes. The most common pattern is P-6 and 7-12, but there are others such as P-12 and P-6, 7-10, 11-12. A number of all-boys and all-girls post-primary schools still exist. About 30% of the students in the state are enrolled in non-government schools. This is the highest percentage in Australia, and, in practice, it means that a large number of post-primary students attend schools where tuition is at least \$4000 per year and usually much more. The explanation for this phenomenon lies partly in tradition, but also include the fact that university education in Australia is free. The number of spaces is limited, and parents try to

insure that their children will meet the criteria for admission by sending them to schools with established reputations.

Over the past several years, Victoria has been reviewing and revising its complete set of curriculum guidelines. All curriculum expectations for Grade P-10 will be described in a series of guidelines called curriculum frameworks. There are 10 frameworks: school curriculum and organization (a general policy statement on curriculum policy, teaching and learning, assessment and reporting), the arts, commerce, personal development, science, social education, and technology studies. Individual schools are expected to use the frameworks to develop a curriculum that is appropriate for the students served by the school. The social education framework subsumes a number of objectives that we in Canada might identify as geographic. Many post-primary schools retain geography as a separate subject, but the clear message of the framework is that this is not a favored alternative in reaching the objectives of social education.

The curriculum framework in social education describes the program for the years P-10. Its prime purposes are to help students develop "powerful understandings about society" and "the skills necessary to participate effectively in society." This requires attention to knowledge, skills, values, and attitudes. In brief, students are expected to learn about:

- the historical basis of their society;
- the environments in which it exists, which is has changed, and with which it interacts;
- the cultural mix of society, particularly relating to ethnic and racial origins;
- widely shared values and beliefs, as well as the values and beliefs of particular groups in society;
- how community decisions are made and enforced;
- how society is structured, including those things that bind it together and those that divide;

- how their immediate society interrelates with the global society;
- how goals and priorities are established, pursued and change.

These learnings are in the form of facts, concepts and generalizations which are to be understood and internalized by the learner. Naturally there is a strong emphasis on understanding of, and participation in, Australian society.

Skill development is expected to take place through use of the inquiry process. The inquiry process is described as a sequence of steps through which a student proceeds in asking significant questions and looking for answers; that is, learning how to frame questions, find information, examine it, make choices, and explain the conclusions. To anyone pursuing curriculum projects in Ontario over the past few years, especially in the social sciences, the approaches and the rhetoric would have a familiar ring.

The social education framework has a strong values emphasis. Two types of values are identified, procedural and substantive. The procedural values are those such as respect for others, respect for evidence and fact, and openness to ideals and theories. Substantive values relate to the beliefs people hold. Because there are legitimate differences in beliefs, teachers are expected to teach about values and identify value positions but not to impose them.

Significantly different about the program is that it also encourages action. Studies are expected to deal with significant issues, and students are to be encouraged to take action when appropriate, for example, by participating in school- or community-action programs.

Victoria offers a number of programs in Grades 11 and 12 that lead to a variety of certificates. This will change so that all students will become eligible for a single graduation certificate, the Victoria Certificate of Education (VCE). The requirements for this certificate are being developed by the Victoria Curriculum and Assessment Board (BCAB), a separate body that reports to the minister of education. Currently the group reviews and accredits courses for the graduation certificates and conducts the state-wide examinations all candidates must sit. VCAB is developing the criteria for the mandatory and optional studies students must complete to gain the VCE. One of their functions is to establish and direct field of study committees (FOSCs) for each approved subject of study. For Group 1 subjects, there are 13 FOSCs, one being responsible for the development of a program in geography. Like our curriculum com-

mittees in Canada, the FOSCs are broadly representative. Stages are built into each project to promote consultation with all the groups affected and ensure consistency in expectations from subject to subject.

Victoria has a P-12 system. Grade 10 is regarded as the end of the compulsory years of schooling. The VCE program will extend over the two years of Grades 11 and 12 and will comprise four units. A unit will consist of a half year's work, 100 hours of work including 50-60 hours of classroom time. I equate that with a half credit in Ontario. A student may start at the beginning of units 1, 2, or 3 but must take units 3 and 4 to be eligible for the VCE examination. That is, a student could undertake as few as one or as many as four units in geography. This presents certain design problems for the FOSC because units 1 and 2 must be able to stand alone, while unit 3 must be linked to unit 4.

The geography FOSC is now developing a study design. A study design is similar in purpose to a Canadian curriculum guideline but, because of the external examination process, must state assessment requirements quite clearly. As an aside, the current chief examiner for geography is Rob Berry, who may be remembered from his employment with the Hamilton Board in the early 1970s.

The four proposed units are as follows:

1. *Changing Environments*: This investigates the processes that produce and modify natural, rural and urban landscapes.
2. *The Human Condition*: This investigates disparity in living conditions at community, regional, and global scales.
3. *Resource Use and Management*: This examines patterns created by the demand for, and supply of, universal (e.g. water) renewable and non-renewable resources.
4. *State of the World*: This focusses on environmental, economic and population issues that are global in significance.

The interesting twists to the study design would require much more detail to be understood. When the work of the Geography FOSC is more advanced, I propose to write a second article to give readers a chance to make comparisons with their own programs under the current guidelines and those expected to be available in the near future.

**How do
Australian students
perceive their social reality
—personally, nationally and internationally?**

One of the joys of an exchange is the opportunity to talk with people with no other purpose than to share ideas that might have value in another context. This article is a product of one such conversation.

Any credit for the ideas that follow are due to Professor Tony Stutterd, a lecturer in geography methods at Melbourne State College, which is part of the University of Melbourne. I have merely condensed his much more comprehensive descriptions, and I take responsibility for any misrepresentations that may have resulted.

For the past eight years, Professor Stutterd has been conducting a survey of secondary school students in Victoria. The survey has two steps in its development. As a first step students were asked to answer three questions. In effect, the questions asked:

1. What issues do you see as the most important or significant *to you* over the next five years?
2. What issued to you believe will be the most important or significant *to Australia* over the next ten years?
3. What issues do you believe will be the most important or significant *to the world generally* over the next ten years?

Based on frequency of occurrence, a list of 12 issues or topics were developed from each question. Another sample of students was asked to prioritize these lists. The first step, determining the three lists of issues, was repeated about four years after the original list was compiled in order to make sure it was still valid. The results of this survey for the period 1979 through 1987 are shown in the charts on the next page.

Comments on the survey

The survey is not a true study. It was administered each year by student teachers in schools where they were placed for practice teaching. The returns, however, do show patterns that help teachers to identify student concerns. Further, many of their concerns, for example environment, population, and energy, should be an integral part of a social studies curriculum. Other highly placed concerns could certainly be dealt with. For example, what is the geography of employment in the community or region in which you teach? What are the implications for students planning their further education or careers?

I am not suggesting that the data gathered in Victoria should be used to plan courses in Canada; however, it might be practical to gather similar information at the school, school board, or provincial level and use it to make courses more responsive to issues students themselves see as important. If the data were compiled for male and female students, it might also help in developing courses that appeal to the full range of students in our schools. Another obvious use for the Australian data would be to show it to a class of senior division students early in a course and have them consider whether their interests are similar to comparable students half way around the world.

Professor Stutterd's reasons for conducting the survey and making the results known are both practical and grounded in good learning theory. Over a period of time and through their own education, teachers ususally build up a body of knowledge. We draw on that when we develop courses for students. But we also have to recognize that geography is a way of looking at the world. Therefore the processes and approaches we use are important. If we take seriously the issues that students see as especially important in their lives, we stand a much better chance of making the subject both valuable and interesting. Further, the organization of units of study around questions fits very nicely into the techniques and approaches being encouraged by the revised guidelines for some of our Canadian provinces.

Most Significant Personal and Social Issues for Australian Students

Year	1979	1980	1981	1983/84	1985	1986	1987
Number of students	270	600	540	1023	346	611	671

FOR STUDENTS PERSONALLY

RANK

Employment	1	1	1	1	1	1	1
Personal income and ability to support yourself	2	2	2	2	2	2	2
Housing	4	4	5	3	3	3	4
Further education	3	3	3	4	4	5	3
Personal relationships (e.g. friends, marriage)	5	5	4	5	5	4	5
Personal lifestyle	8	6	7	6	6	6	6
Buying or having the use of a car	11	10	11	7	7	7	7
Economic issues (e.g., inflation)	6	8	8	8	8	8	9
The quality of the environment	7	9	9	9	9	9	8
Energy crisis	9	7	6	10	10	10	10
Overpopulation/crowding	10	11	10	11	11	11	11
Future political issues in Australia	12	12	12	12	12	12	12

FOR AUSTRALIA

Employment	1	1	1	1	1	1	1
Crime/Violence	6	3	2	2	4	2	3
Defence	2	5	6	3	3	4	5
Economic issues (e.g., inflation, productivity)	3	7	4	4	7	7	6
Drugs, alcohol	7	4	5	5	6	5	4
Foreign and trade relations	8	8	7	6	2	3	2
The quality of the environment	10	9	8	7	5	6	7
Energy crisis	5	2	3	8	9	9	10
Co-existence of social, racial, political groups	11	11	10	9	8	8	8
Overpopulation/crowding	12	12	11	10	10	10	9
Aboriginal land rights	9	10	9	11	11	11	11
Uranium mining	4	6	12	12	12	12	12

FOR THE WORLD AT LARGE

Employment	1	1	1	1	1	1	1
Co-existence between nations and groups (e.g., war)	2	2	2	2	2	3	5
Overpopulation	4	3	3	3	4	4	6
Feeding the world's population	3	5	5	4	3	2	2
Poverty/living standards	5	6	6	5	6	5	3
Economic/political issues (e.g., inflation, gov't. stability)	7	7	8	7	8	10	8
Energy crisis	6	4	4	8	11	11	11
Nuclear energy and armaments	8	8	7	9	7	7	7
Impact of technology	11	11	11	10	9	8	10
Quality of life/resource depletion	10	10	9	11	10	9	9
Space exploration and UFOs	12	12	12	12	12	12	12
Third-World issues	9	9	10	6	5	6	4

**Issues based on samplings of secondary school students in Victoria, Australia.
Ranks based on perceived importance of issues for "the next four or five years."*

Book Reviews

THE AMERICAN OCCUPATION OF JAPAN: THE ORIGINS OF THE COLD WAR IN ASIA

Michael Schaller. New York and Oxford: Oxford University Press, 1985, xii, 351 pp. US \$22.50.

*Review by Lawrence Aronsen.
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University of British Columbia.*

Michael Schaller, the author of two earlier studies on Sino-American relations, has shifted attention in his most recent book to post-war relations with Japan. The reader is informed in the preface that the manuscript offers a "novel perspective" insofar as it places America's occupation policies in Japan in the broader context of its diplomacy in east Asia from 1945 to 1950. The turning point came in 1947-48, when Japan replaced China as the most important country upon which the United States relied to contain the further expansion of Asian communism. With this shift in policy, described by George Kennan as the "reverse course," the highest priority among officials in Washington was given to promoting the economic recovery of Japan.

Schaller, following a recent trend in diplomatic history towards the study of bureaucratic politics, effectively mines the records of the key decision-making agencies such as the National Security Council, the Department of Defense, and the State Department. President Truman, preoccupied with other matters, generally went along with the policies recommended by officials in the national security bureaucracy. On the whole, the author is somewhat uncharitable towards the president, describing him as "frequently shortsighted and petty" (p. 84). But it is not simply President Truman who is singled out for criticism. What is even more perplexing is the larger policy pursued by America and its allies after 1947 of reasserting "economic control of their own satellites" (p. 83).

At times the tone and arguments developed in this book overlap with those of an earlier generation of left-revisionist historians. The Truman administration had a capitalist grand design for Asia and from 1948 onwards sought to rebuild Japan to become the

center of an expansive Asian trading network. In doing so, the author suggests, the United States assured the consolidation of "a conservative political hegemony within Japan" (p. 123). This point is debatable, as it could be argued that the conservative business tradition would have reasserted itself regardless of the nature of the American occupation policies. Only if the United States was prepared to stay indefinitely in Japan—as the Russians have in East Germany—would the character of the Japanese political economy have been any different.

The greatest resistance to integrating Japan into the larger containment policy came from General MacArthur, the commander of the occupation forces in Tokyo. Here the author gives more emphasis to the conflict between MacArthur and Washington officials than did earlier left-revisionist historians. Schaller persuasively argues that what may have appeared initially to be reform-minded economic and political policies were not adopted because MacArthur had many deeply rooted liberal New Deal convictions. In fact MacArthur argued that it was the "Democratic Reds" (p. 116) in Washington, who sent New Deal reformers to work under him, who were responsible for certain excessively liberal policies. The root of the general's reluctance to cooperate with the "reverse course" policies lay primarily in his inflated ego and his ambitions for the presidency in the 1948 elections.

This book expands on earlier themes developed by historians of Cold War relations with Japan. There are only a few minor historical errors and some annoying spelling mistakes. For example, Secretary of State Byrnes is repeatedly spelled "Brynes." The research is exhaustive on the American side and the author is to be commended for his effective use of the Freedom of Information Act. The next generation of scholars will have to mine the Japanese documents for their side of the story, which will of course require a historian with working knowledge of the language.

ECONOMIC SECURITY AND THE ORIGINS OF THE COLD WAR, 1945-1950

Robert A. Pollard. New York: Columbia University Press, 1985, xi, 378 pp. US \$32.50.

Review by Lawrence Aronsen.

Copy published with permission of Pacific Affairs, University of British Columbia.

Robert Pollard, currently in London as a United States Foreign Service officer, has written a comprehensive overview of American national security policy during the onset of the Cold War from 1945 to 1950. His central thesis is that the United States relied primarily on foreign economic instruments of policy such as low interest loans, UNRRA and Marshall Plan aid, and the construction of a multi-lateral trading system to ensure its own security and that of the western allies. He downplays the use of atomic diplomacy and emphasizes the fact that from 1947 to 1950 the United States defence budget did not exceed 5.8 percent of government spending. In his view, in contrast to an earlier generation of left-revisionist historians, foreign economic policy did not simply reflect the narrow economic interests of financial institutions or industrial corporations. Instead, the Truman administration sought to subordinate economic policy "to the preservation of democracy in Europe, the support of friendly governments in the Far East, the containment of Soviet and other political and strategic aims" (p. 4). In order to preserve American security through a wide variety of policies, Europe and to a lesser extent East Asian countries, notably China and Japan, received significant economic advantages.

Although the Far East received less of a priority than Western Europe, it nonetheless remained an important area to the Truman administration for strategic and domestic political reasons. Due to the efforts of conservative Republicans in the Congress and the influential "China Lobby," the attention of the media and public opinion remained focused on the Communist threat to the Chiang Kai-shek government. Strategically, China from 1945 to 1948 was designated the key country upon which the stability of the whole region depended. President Truman, like Franklin Roosevelt, continued to believe, perhaps naively, that China would continue to be one of the "four policemen" crucial to the functioning of the United Nations Security Council. A stable Nationalist

government would also maintain the balance of power and act as a check on future Japanese ore, more likely, Soviet expansion in the region. Thus, at Yalta, the United States sought to get Soviet support for the Chiang Kai-shek government and encouraged a negotiated settlement of the internal civil war with the Maoist Communists as well. There is no mention, however, of the fact that while the United States was preparing to send George Marshall on his peace mission, it was also providing assistance to move the Nationalist troops northward to fight the Communists. Nevertheless, the State Department continued to prod the reluctant Chiang Kai-shek regime to undertake certain domestic economic and political reforms, and over the course of nearly four years some \$2.8 billion in economic assistance was provided. Much of this was squandered by corrupt Nationalist government officials, and what little was left was used for military purposes.

Over the past three decades there have been sharp swings in the interpretation of President Truman's East Asian policy, ranging from the McCarthyite diatribes of the 1950s to the charges of Imperialist intervention levelled by the left-revisionists a decade later. In contrast, Robert Pollard consistently defends the policies of the Truman administration, especially during the critical last two years before the Communists assumed power in 1949. The State Department, he argues, recognized by 1947 the futility of continued support for the Nationalist government, but nonetheless supported the passage of the 1948 China Aid Act because of pressure from conservative Republicans and the persistent "China Lobby." The sudden collapse of the Chiang Kai-shek regime only a year later occurred largely because of the internal corruption and the ill-conceived strategy of the Kuomintang military leaders. The author overlooks other considerations such as the appeal of Maoist social reforms to the peasantry and the effective military strategy of the People's Liberation Army.

The United States was immediately hostile to the Communist takeover of October 1949. After the corruption of the Nationalist government even American businessmen believed the Communists "offered the possibility of stable economic develop-

ment and hence, larger markets" (p. 192). Despite the growing pressure from the Joint Chiefs of Staff, the China Lobby, and General MacArthur in Japan, to take a harder line against the Chinese Communists, Secretary of State Dean Acheson continued to adopt a moderate and benign policy. As late as the Spring of 1950, Acheson and others in the State Department hoped that Mao would turn out to be an "Asian Tito." In short, international and domestic political circumstances in 1949-50 prevented the adoption of a more realistic China policy, an option that would only become possible two decades into the future.

The author believes that, when measured in political and economic terms, American policy towards Japan was much more successful. The occupation policies of General MacArthur get a favourable assessment. The general sought to introduce American values and institutions at all levels of the Japanese economic and political system. Because he viewed the concentration of production under monopoly capitalism as the root cause of Japanese militarism, initially efforts were made to break up the Zaibatsu industrial combines, and an "economic purge" of some 1,560 Japanese businessmen was carried out. For the most part, the Japanese conservatives were antagonized and alienated by these measures, whereas the activities of labour unions and the radical socialist parties were tolerated to an extent unknown in twentieth century Japan. Pollard concludes that the occupation author-

ities under MacArthur liberalized political and economic life with an uncompromising zeal.

By 1948, Communist uprisings in Southeast Asia and the prospect of a successful revolution in China prompted the Truman administration to view its former wartime adversary as its closest regional ally. Consistent with his larger thesis about reliance on economic instruments of policy to ensure American security, Pollard examines in considerable detail the efforts to stimulate the recovery of Japanese industry and foreign trade. But, unlike in Europe, something as comprehensive as the Marshall Plan proved to be unnecessary. The author emphasizes that both sides benefited from "the reverse course" taken from 1948 to 1950. The United States had its occupation costs reduced, and secured a trusted and cooperative ally in the Far East. The extension of Soveity power to Japan was blocked, and military bases crucial to the functioning of an East Asian defence perimeter were guaranteed. On the other hand, the Japanese economy was reintegrated with other capitalist economies in the region, the occupation forces were eventually pulled out by 1951, and the security of the country was assured by the United States, thereby allowing Tokyo officials to keep defence expenditures to a minimum.

Whatever criticisms can be levelled against this book are minor, and do not detract significantly from the persuasive arguments advanced by the author.

Lesson Aids

ASIA-PACIFIC BCTF LESSON AIDS

The lesson aids listed below are previewed on the following pages. When ordering, please send a cheque or authorized school purchase order to BCTF Lesson Aids Service, 2235 Burrard Street, Vancouver, BC V6J 3H9.

LA 9283 The Chinese People: Music Instruments, Folklore, by Sandra Davies and Sandra Jang, 1982. Helps teachers integrate the arts of the Chinese culture in the Grade 6 social studies unit. Includes music, instruments, folklore, poetry, art, dance, and games of the Chinese people. A slide set and 17-minute cassette tape accompany the booklet.

- A. Booklet, 63 p. Illustrated. 6.25
- B. Cassette tape. 4.00
- C. Thirty-one colored slides 23.50

LA 9289 Asia Pacific Fact and Activity Sheet, 28 cm × 43 cm, 1984. Published by Asia Pacific Foundation of Canada. Includes color photos and map, information, questions, activities, and game. Suitable for intermediate grades. .75

LA 9295 Fiji and Pacific Islands, produced by the Victoria International Development Education Association, 42 p. 1985. Introduces students to Fiji and some of the other island nations in the largest ocean in the world. Cut off from the rest of the world by vast expanses of water, these people developed a unique culture. The booklet deals with such diverse topics as the Yagona Ceremony, Captain Cook, and Nuclear Testing. It also raises some development issues for students to think about. Includes fact sheet, maps, and student worksheet. 12.50

LA 9296 Asia Pacific Mini Atlas, by Angus M. Gunn, 2 p. 1985. Includes colored maps of the Pacific Ocean, East Asia and Australia climate, East Asia and Australian population, East Asia and Australian physical, Singapore Physical Harbour and Trade, China Political and Communications, Korea Physical and Japan Economic. Suitable for intermediate and secondary. 2.00

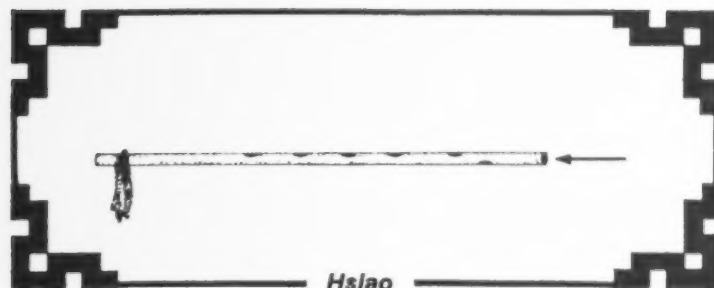
LA 9297 China, produced by the Victoria International Development Education Association, 1985. Gives an overview of the aspects of Chinese life that have changed in recent years. The extensive history and religion sections allow these new developments to be seen in the light of China's ancient past. China is the world's largest experiment in socialism; the text explores how the system affects the lives of the Chinese people and the new directions in which it is taking them.

- A. Booklet, 107 p. Includes units on a wide variety of topics and a suggested activities section. 15.00
- B. Fifty-nine colored slides and a 15-minutes cassette tape. 50.00

LA 9298 The Japanese People: Music, Instruments, Arts, Crafts, by Sandra Davies, Teresa Kobayashi, Tamio Wakayama, and Norman Stanfield. Presents background and activities for the use of Japanese music as part of a multicultural approach to teaching music. This unit provides in-depth background for teachers who are unfamiliar with Japanese music. Provides teachers from primary into secondary levels with Japanese songs and dances as well as arts and crafts suitable for use in North American classrooms. These activities will help pupils develop knowledge and appreciation of modern Japanese culture against an historical perspective. Grades 4 to 7.

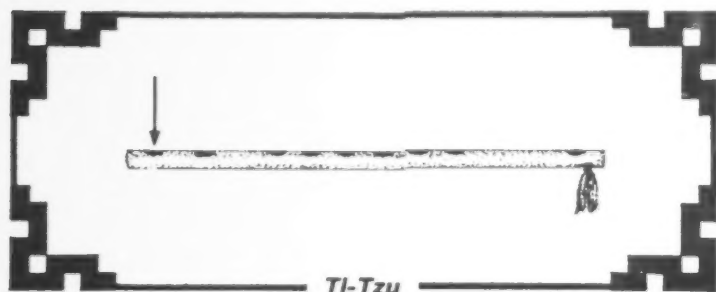
- A. Teacher's guide, 128 p. 1986. 10.00
- B. Audio cassette (30 minutes), which features all the songs presented in the classroom-experiences section of the teacher's guide. 5.00
- C. Videocassette, 1/2" VHS, 60 minutes, titled *Dance and Music from Japan*, is divided into three parts: Dance, Music, and Vancouver Japanese Canadians—Festivals, Arts, Crafts.

Blowing Instruments

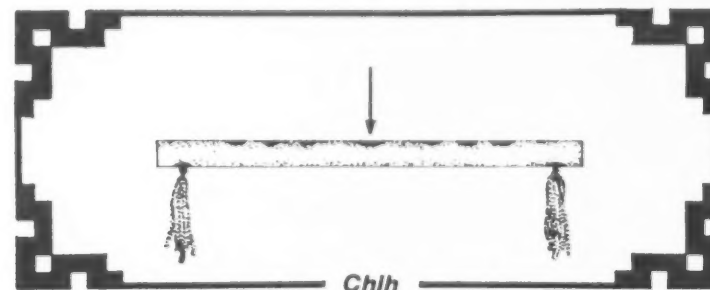


The *hsiao* (sheeo) is like a recorder in that it is a vertical flute-like instrument. Commonly made of bamboo, the *hsiao* is usually 60 cm in length and 1.8 cm in diameter. The player blows into the top and fingers the five holes in the front, one for each of the five notes of the pentatonic scale. Another hole on the back slightly alters the pitch. Usually there are additional holes near the lower end of the flute for the attachment of ornamental tassels.

There are many other kinds of flutes, some played vertically and others horizontally. They can also differ greatly in size.



The *ti-tzu* (dee-dz) is a smaller flute than the *hsiao*; therefore it produces a higher and lighter sound. The *ti-tzu* is played horizontally, like the flutes of the Western orchestra. Most *ti-tzu* flutes have six holes for playing, another for the mouth, and one hole covered by a thin reedy membrane. (Note: Slides 7 and 8; the *ti-tzu* may be heard in the piece, "The Sword Dance," recorded on the cassette tape.)



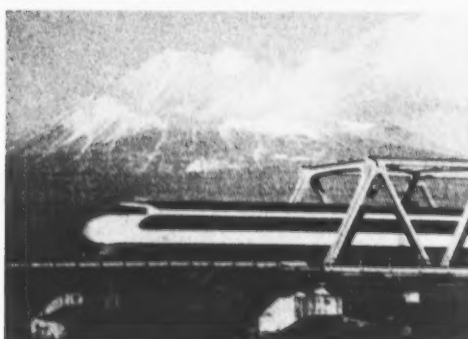
Another variation of the Chinese flute is the *chih*. One blows in the middle of this flute, and the fingerwork is done on both sides.

The *hsiao*, *ti-tzu* and *chih* can be found as plain bamboo pipes or as elaborately decorated instruments made of jade or marble.

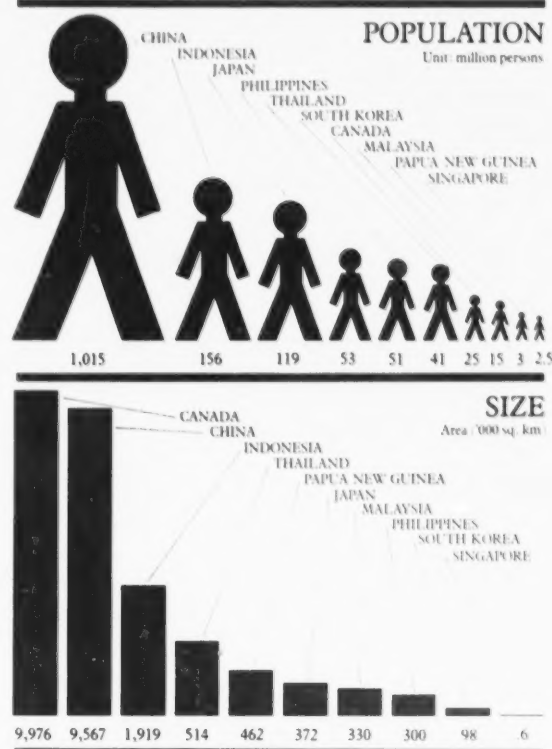
Did you know that...

- most Asian students are asleep when Canadian students start their school day.
- baseball is Japan's most popular sport.
- the country of Singapore is smaller in size than Prince Edward Island.
- Mount Everest would disappear under water if it were dropped into the deepest part of the Pacific Ocean.
- the size of Asia alone is greater than all of North America, Central America and South America put together.
- the Pacific Rim is sometimes called the "Ring of Fire" because most of the world's active volcanoes are found there.
- more than half of the world's population live in Asia.
- in Korea or in China Prime Minister Brian Mulroney would have his name written as Mulroney Brian.
- children in Japan go to school two months longer than in Canada, including Saturday morning.
- the people of Asia do not like to be called Asiatics. They prefer the term Asians.

Traditional methods of transportation are found alongside the most advanced.



East and Southeast Asian countries compared with Canada



Answers to questions:

What? 1 China. 2 From the name of a remote mountain area in the Philippines known as "Bundok". 3 The dried berry from which we get pepper. Indonesia. 4 China. 5 Canada.

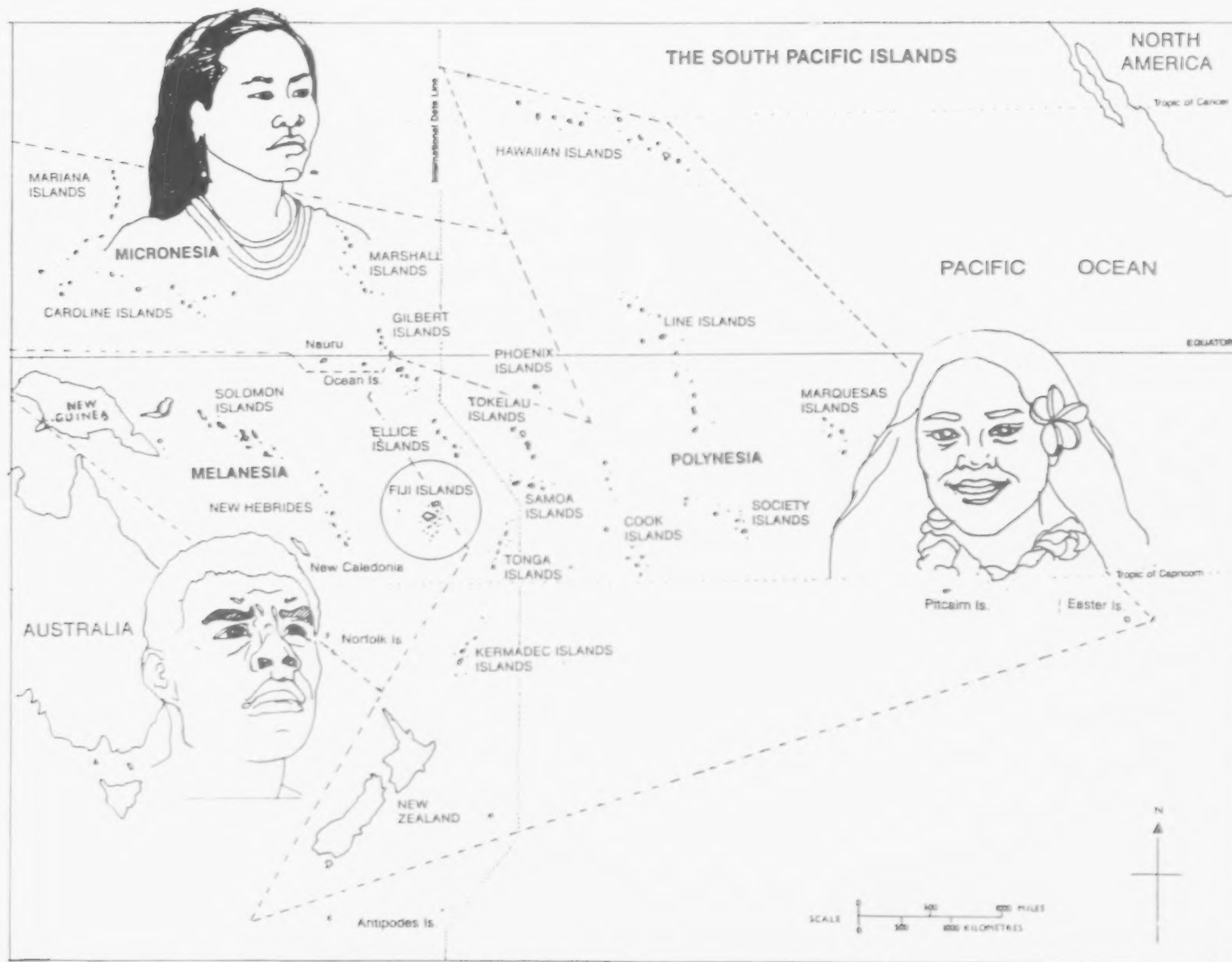
Where? 1 Indonesia, especially in the villages. 2 China. 3 Japan, from Honshu to Shikoku. 4 Approximately 180 degrees longitude. Travellers going westward put their clocks forward one day as they cross this line. Those going eastward move back one day. 5 Approximately 130 degrees west at the Tropic of Capricorn. The Mutiny on the Bounty took place here in 1790.

Who? 1 Venetian traveller who spent several years in China and brought to Europe the first detailed account of life in Eastern Asia. 2 Ferdinand Magellan. 3 People who live in the eastern parts of the South Pacific islands. 4 Captain James Cook. 5 Tasman.

Prepared with assistance from Angus M. Gunn, Professor of Education, University of British Columbia and Joseph Roubal, Computer Cartography Unit, Simon Fraser University. Graphic Design by Ted Baker, MGDC.

Published by:

Asia Pacific Foundation of Canada,
Suite 404, 355 Burrard Street,
Vancouver, B.C. V6C 2G8



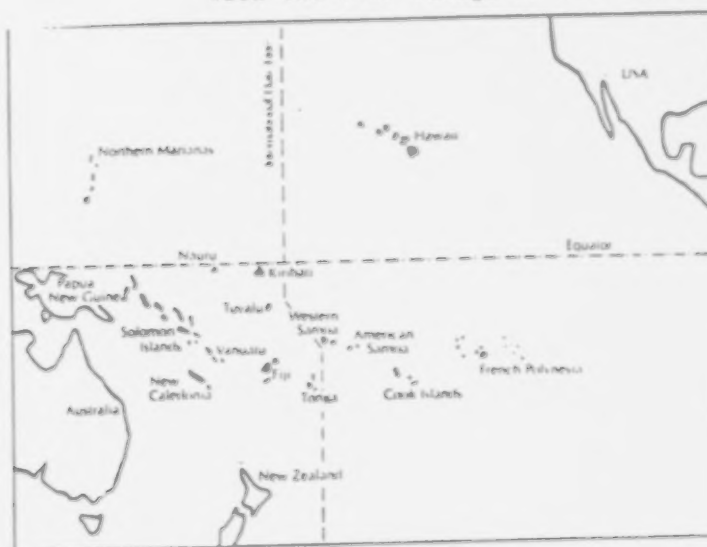
INTERNATIONAL DATE LINE

If you landed in Samoa on the morning of your birthday and stayed overnight then continued the following day to Fiji, you would arrive in time to celebrate your birthday! This is not a riddle or a joke but a geographical fact.

No matter where you are in the world, the lands to the east of you are ahead of your time and the lands to the west are behind. For every degree of longitude or 100 km of the equator, the time changes by four minutes. Over the 360° of longitude the time change is 24 hours or one day. At the point where the time change is complete or has reached the total of 24 hours, is the International Date Line. By international agreement this imaginary line is situated at 180° Longitude. Therefore if it is Sunday to the east of the date line, it is Saturday to the west.

Originally the date line was straight, passing through the Fiji islands. This created tremendous problems. One plantation owner made his workers work on Sunday by simply crossing the line. Similarly, important occasions such as Christmas would be celebrated twice on either side of the line in the same country. To avoid this early confusion, it was agreed that the date line would bulge eastwards around the islands of Fiji, Tonga and the Ellice and Kermadec Islands as it does today.

Stop & Think - Do the time zones in Canada coincide with provincial borders? Were the borders aligned with the time change or vice versa?



LA 9297

RELIGION

From 1949 to 1978 Communism took the place of religion for the Chinese people. Mao was like a spiritual leader. His little Red Book became as precious to the Chinese as the Bible to the Christians or the Koran to the Moslems. The hymns were political songs such as "The East is Red". The cadres were the missionaries taking Mao's message to the people.

Since 1979 and in the new constitution, conventional religious practises have been allowed. However, they are still not encouraged by the party.

Three of the great ancient religions, Buddhism, Taoism and Confucianism have left their mark on Chinese history and thought. Remnants of the three old religions remain.

TAOISM

One of China's three most important ancient religions is Taoism. It takes its name from the Chinese word Tao, meaning "The Way". One of its main teachers was thought to be Lao Tzu who was born about 600 years before Christ, though it is now doubted he ever lived.

Taoism teaches that man is happiest living naturally. Society forces man to follow rules which are not natural. This results in suffering and problems. To escape from this unhappiness, man should free himself from all the rules that are forced on him by society. He must find the Tao or the Way of the Universe.

Taoists were especially interested in living longer both in one's life on earth and by being immortal following death. They believed that there was a lighter spirit that continued after death. They tried to encourage the lighter part of their lives by breathing light air such as the morning mist in springtime and eating only the lightest foods such as some vegetables and flowers.

Taoists were most famous for alchemy - the melting of metals - to discover a substance which would let them live forever. This practise of alchemy was thought to bring the Taoists closer to the spiritual world. Taoists were called on to choose a lucky day for weddings and funerals. When people wanted to build a new house or other building they called on a Taoist professional to pick the site.

HISTORICAL DEVELOPMENT OF CHINESE CHARACTERS

	HUMAN BEING	FOREST	HEART
ANCIENT SCRIPT (1550 B.C. - 900 B.C.)			
GREATER SEAL SCRIPT (900 B.C. - 200 B.C.)			
SMALLER SEAL SCRIPT (200 B.C. - present day)			
CLERICAL SCRIPT (100 A.D. - present day)			
RUNNING SCRIPT (300 A.D. - present day)			
CURSIVE SCRIPT (300 A.D. - present day)			
STANDARD SCRIPT (300 A.D. - present day)			

LA 9297

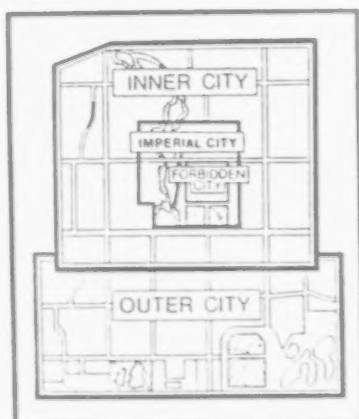
CITIES

BEIJING (PEKING)

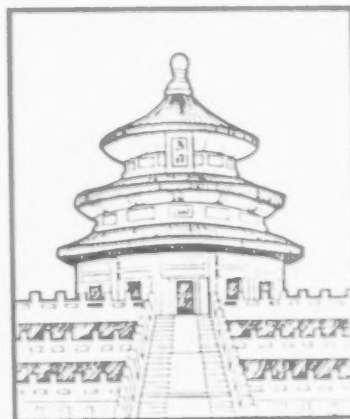
If you arrived in Beijing from your country by plane you might be surprised at how modern and efficient the city's airport is. However, if you come by train you will get an entirely different view. The station is an ornate yellow building topped with green tiles, Chinese turrets and a big clock. As you spill out of the station you are in the bustle of the city centre. Here you will see people with bundles watching and waiting, long lineups of patient people waiting for the buses - a row of three-wheeled taxis.

Beijing does not have the most ideal climate - it is extremely hot in the summer, frigid in winter, with very short autumn and spring. Also there is too much dust for much of the year for the comfort of the people.

Winter lasts five months from November to March and temperatures are often at -6°C (20°F) and sometimes well below -20°C (0°F). Some of the new apartments have central heating but most homes are warmed by iron stoves, burning pressed coal dust. Household temperatures are often at a level North Americans would find too cold. Outer clothing is often worn in the house.



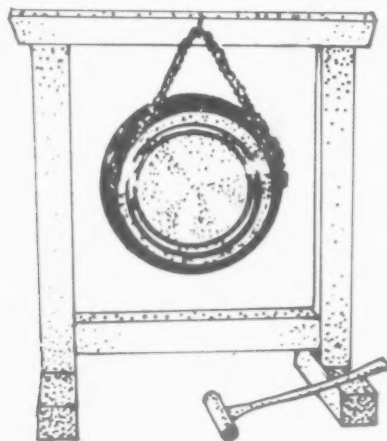
MAP OF BEIJING (PEKING)



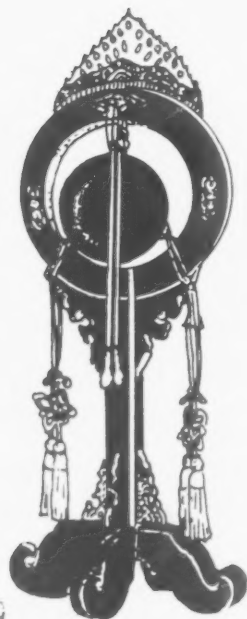
TEMPLE OF HEAVEN (TIEN TAN)

gongs

- various *kane/gane* of folk *hayashi* ensembles,
- shōko* of the *Gagaku*,
- exotic *dōra* and *sōban* of the *geza*;

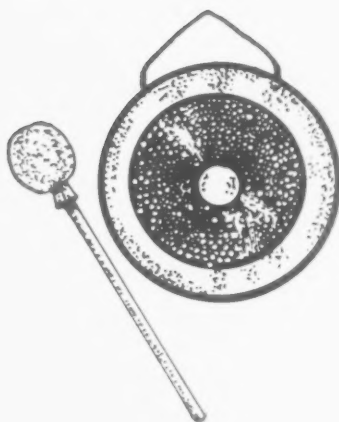


dōra



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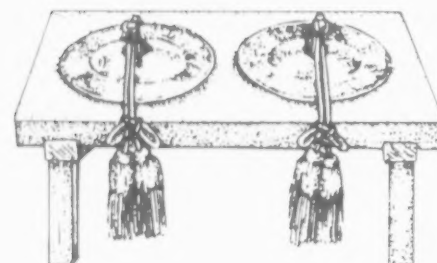
shōko



sōban

**cymbals
shakers
single bars**

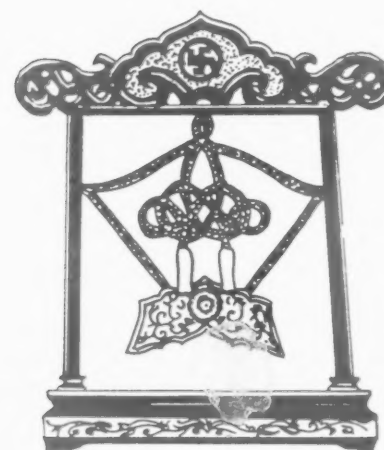
- chappa* (or *champon*) of Buddhism and *geza*;
- Shintō *suzu* and *geza ekiro*;
- Buddhist *kei*.



champon



suzu



kei

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KABUKI

Naga-uta were the foundation for the Pleasure Quarters' other great theatrical tradition, *Kabuki*. Staged song dramas with dance are seen throughout Japanese history, beginning with *Ame-no-Uzume*'s famous drum dance and extending right through secular and sacred Shintō traditions like the *Imayō* songs (usually erotic in nature), performed by dancers called *shirabyōshi*. The direct influences on these *Naga-uta* dramatizations, aside from danced *Kumi-uta*, (also called *buyō*), were the *Noh* drama and its *hayashi* ensemble, chorus, musical arrangements, stories, and the *Bunraku* tradition, including its stories and narrative styles. The music itself followed a logical progression of six or eight sectional events which vacillated between action-packed dance sequences, songs, and narrations. In the last category, a *katarimono* tradition such as *Tokiwazu-bushi*, *Gidayu-bushi*, or *Kiyomoto-bushi* could replace the *Naga-uta* excerpt, in which case specific instruments and vocal styles were inserted. All the various instrumentalists (*Naga-uta*, *Gidayu*, *Tokiwazu*, etc.) were assembled on the stage (*debayashi*) except for a small group of offstage instrumentalists (*kagebayashi*) who performed a large, motley repertoire of music excerpts on a great variety of instruments. This offstage (*geza*) ensemble was one of the main sources of incidental music that was used to evoke a tremendous number of moods and occasions via music motifs that were particularly evocative to the knowledgeable native audiences.

Kabuki, like any music theatre tradition, must be seen, as well as heard, to be fully appreciated. This is especially true in Japan where certain productions have been mounted thousands of times over a two hundred year period, resulting in a highly mannered and stylistic production comprised of myriad details that are well-known and loved. For the casual observer, the most striking examples of this kind of staging and familiarity are the still and formal posturings which are enthusiastically applauded, and the concert hall atmosphere with audience members chatting during the performances. Even the female impersonators (women are not allowed to perform *Kabuki*), called *onnagata*, have the envy and admiration of traditional female *Geisha*, who look to them for hints on dress and decorum, and western rock-and-roll male stars, who have discovered an empathy with their own cross-sex stage roles. Finally, the *Kabuki* enthusiast explores the colourful, erotic life and related arts of the Pleasure Quarters to place his/her music theatre into its proper context.¹



What, however, were the musical outlets for the other urban citizens, those not interested in visiting Pleasure Quarters, but quite content with their lot and station in life? They had access to a number of musical styles that were part of a larger arts scene generally called *Gei-dō* (Fine Arts).

¹ Further information is available through the film, "*Kabuki*," listed in the Resource Materials section of this book.

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